THE DOCTRINE OF THE ANTINOMIANS BY Evidence of Gods Truth, plainely Confuted.

In an anſwer to divers dangerous Doctrines, in the ſeven firſt Sermons of Dr. *Criſps* fourteen, which were firſt publiſhed.

And are here declared to be as well *Anti-evangelicall* as *Antinomicall*, abſolutely overthrowing the Goſpel of Jeſus Chriſt, and perverting the Free-Grace of God.

By *Stephen Geree*, Miniſter of Gods Word at *Wonnerſh* neare *Guilford* in *Surrey*.

Beware of falſe Prophets, which come unto you in Sheeps clothing, &c. ye ſhall know them by their fruits. Matth. 7. 15.

Here are they that keep the Commandements of God and the Faith of Jeſus Chriſt. Rev. 14. 12.

April 29 LONDON,
Printed by *R. C.* for *H. Blunden*, at the Caſtle in *Corn-hill*. 1644.

THE DOCTRINE OF THE ANTINOMIANS

BY

Evidence of Gods Truth,

briefly Contained

In an Answer to divers questions Do-

ctrines in the seven first Sermons of D. [illegible]

[illegible] Mans acceptance before God

And the poore needy sinner to be as well satisfyed

Well as Antinomicall, sufficiently overthrown-

ing the Free-Covenant of Jesus Christ, and per-

verting the Covenant of God

By Stephen Geree, Minister of Gods Word at [illegible]

[illegible]

[illegible]

[

The Epiſtle to the Reader,

containing virtually an Anſwer to the Preface before the fourteene Sermons.

Chriſtian Reader,

HAving ſadly conſidered how buſie *Satan is to ſow Tares*, where the precious ſeed of Gods ſaving truth hath beene ſowne, I thought it neceſſary for every Seedſ-man to hinder the growth thereof, by word or writing, by conference or calling on the name of God, by one meanes or other, according to our occaſions and abilities, leſt Satans vigilancy riſe in judgement againſt us for our negligence. *There muſt be Hereſies* (ſaith the Apoſtle) *that thoſe which are approved may be made manifeſt among you*, 1 Cor. 11. 19. Hence Chriſts Caveat, *Matth.* 7. 15, 16. *Beware of falſe Prophets, &c.* And Saint *John* ſaith, *Beleeve not every ſpirit, but try the ſpirits, whether they are of God, becauſe many falſe Prophets are gone out into the world*, 1 John 4. 1. For the Devill is Gods Ape, and will counterfeit very cunningly, and therefore *where God hath a Church, the Devill hath his Chappell*, as the Proverb is.

Now amongſt all other Hereſies and errours, thoſe ſeeme to me moſt dangerous, which are moſt plauſible and pleaſing to fleſh and bloud, if withall they have ſome near alliance or ſemblance with ſaving truths. For they are like unto ſweet poyſons, which goe eaſily

See Mr. *Baine* Help to Happineſſe, *pag.* 50.

downe, or Anodynes which bring men aſleep, and keep them from feeling their miſery, but cannot heale, they remove the paine, but not the diſeaſe. I know no errors that more reſemble theſe things, than thoſe of the *Antinomians*, (give me leave to call them ſo, becauſe they count us *Legall Preachers*) a doctrine as dangerous as plauſible, and ſo plauſible, that it takes two wayes. Firſt, by the eaſineſſe and pleaſantneſſe of it, it takes thoſe that be openly profane and licentious. Secondly, by its ſeeming ſo much to magnifie the grace of God and Chriſt, it takes and taints thoſe, that be in ſome ſort brought out of love with the world, and have begun to deny themſelves, out of a ſenſe of their owne ſinfulneſſe, eſpecially if ſubject to ſadneſſe and feares or melancholy deſpaire, &c. as the weaker ſex for the moſt part is, upon whom it workes moſt. For it cannot chuſe but comfort the one, and content the other, to heare, that *Chriſt hath ſatisfied unto the uttermoſt for all the ſinnes of all the world, and that he will accept of all that have but a will to him, though never ſo ſinfull, though no change at all be wrought in them, but ſtill remaine as bad as can be imagined. Yea, and that he will ſo acquit them, that they ſhall never ſo much as be corrected any more for ſinne, yea that they cannot poſſibly offend him any more by their ſinne:* and moreover that *Chriſt hath done all for juſtification that the Father requires, and will doe all for ſanctification to thoſe that will but have him, and therefore they need doe nothing, yea they can doe nothing to further their owne ſalvation, though they mourne never ſo much, and ſpend never ſo much time in prayer and faſting, repenting and reforming.* For though theſe duties they dare not ſimply deny, yet they ſay, *Chriſt will worke them in us after we are reconciled, by his meere worke alone.* And therefore make ſimple ſoules beleeve that all other Miniſters are like *Job* friends, *miſerable comforters, Phyſitians*

See Dr. *Criſp.* *pag.* 208. 210, 211.
Pag. 61. 62. 84.
Pag. 189, 190.

Pag. 52, 53.
Pag. 26, 27.
See Serm. 5. *p.* 134.

sitians of no value, that mingle the Law and the Gospel together, like naturall men, that want the guidance of Gods good Spirit, and therefore cannot discerne the things of God, and that they themselves are the onely men to minister a word of comfort in due season to the weary soule, when as I dare boldly say they are miserable Mountebanks, and ignorant Quacksalvers, that doe but skin over the soares of mens soules, and doe not throughly cure their sinnes, but leave them corrupted at the core, and suffer them to fester and ranckle, while they are brought into a fooles Paradise, and rockt asleepe in the cradle of security. And on the other side, I dare say, that the veriest Atheist and Epicure in the world, the most carnall Christian that ever lived, would heartily hug this their Gospel, even *quà* carnals, (an argument very strong, that it is not heavenly but humane) for it agrees with their owne carnall principles, who use to say, *They hope to be saved as well as the pureſt, by Jesus Christ, and they trust that he that made them will save them, and be gracious unto them, and forgive them all their sinnes, though they be not so strict and precise in humbling and reforming themselves, as many are, yet they love God and Christ and the Gospel with all their hearts, but cannot away with those that preach so much Law, &c.* Lo here you have the Religion of many loose libertines of this age. And what doe the *Antinomians* desire more? not any thing essentiall that I can finde in these Sermons.

When *Plato* had defined a man to be *Animal bipes implume*, a living creature with two feet, and without feathers: *Diogenes* took a Cock and pulled al his feathers off from his body, and brought him amongst the auditors, and set him downe, saying, Behold *Platoes* man! which was a reall confutation of *Platoes* definition. Even so I suppose the naked setting down before you such a Chri-

Ecce hominem Platonicum.

stian as may stand with the *Antinomian* definition, and principles may be a sufficient confutation of them.

But now when we on the other side come to tell men, *that they must be poore in spirit, and mourne, and hunger after righteousnesse, if they will be happy: and that they must deny themselves, and take up their crosse, if they wil be Christs Disciples, yea and forsake all, at least in affection, for Christs sake*: They are sad at such sayings, and goe away sorrowfull, as the young man in the Gospel did, *Marke* 10. 22. And often say, as some other did to our Saviour, *Durus est hic sermo*, This is a hard saying, who can beare it? *Iohn* 6. 60.

Matth 5.3.4.6 Luke 9.23. Marke 10.21. Luke 14.26.

Againe, me thinkes I see the subtile enemy like himselfe in former ages. When the Gospel was first fully published in the Apostles time, some would have beene justified by the workes of the Law, and rejected Faith, as we may learne by the Epistle to the *Romans*. Others would have joyned, or rather jumbled the Law and the Gospel, Faith and Works, together in point of Justification, as may be gathered by the Epistle to the *Galatians*. Both which that learned and most laborious Apostle *Paul*, soundly confutes in those severall Epistles, shewing that *man is justified by Faith onely without the workes of the Law, Rom. 3. & 4. chap. Gal.* 2. and 3. *chap.* Yet withall confessing that *the Law was holy, just, and good, Rom.* 7. 12. *yea spirituall, and himselfe in some sort carnal*, vers. 14. *Yet he delighted in the Law of God after the inward man*, vers. 22. and *with his mind did serve the Law of God*, vers. 25.

Notwithstanding this, and divers exhortations to holinesse and obedience, others started up, that turned the grace of God into wantonnesse, and because Faith onely was required to justification, hence they contented themselves with a naked empty profession of Faith, neglecting

Tit. 2. 11. 12, 13, 14. & 3. 8. 14.

ing

ing good workes, as may evidently appeare by the Epiſtle of Saint *Iames*, which made that holy Apoſtle tell them plainly, that their *Faith was dead without works*, *Iam.* 2. 20. And *that* Abraham *was juſtified by workes*, that is, by a working Faith, *verſ.* 22, 22, 23. and hence concludes, *that a man is juſtified by works, and not by Faith onely, verſ.* 24. that is, by a working Faith, and not Faith that is idle and alone or without works. Not that works juſtifie in a Popiſh ſenſe, as being a meritorious cauſe of Juſtification, but in the Proteſtant ſenſe, as being a neceſſary concomitant and conſequent of a true juſtifying Faith. For though *Fides ſola juſtificat*, Faith as conſidered alone doth juſtifie; yet *Fides quæ eſt ſola non juſtificat*, that Faith which is alone doth not juſtifie. *Metonymia effecti.*

In like manner, Satan, being the ſame for ſubtilty and deceit, in time of Popery brought men to ſeeke *juſtification not by Faith, but as it were by the workes of the Law*, as *Rom.* 9. 32. or making a medley of Faith and Works in the matter of Juſtification, not ranking them in their right places, but *undervaluing* the one, and *overvaluing* the other. Then it pleaſed the Lord to raiſe up *Luther*, *Calvin*, and other *Worthies*, who by the bright beames of the Goſpel diſpelled the foggy miſts of Popery in this principall point of Juſtification eſpecially, which many ſince have fully and evidently cleared, againſt Popiſh merits, ſatisfactions, ſupererogations, and the like errours.

Hereupon, as in Saint *Iames* his time, ſo now, ſome *ignorant and unſtable*, (as Saint *Peter* ſpeaks) have wreſted this doctrine of Juſtification by Faith, as thoſe did then the like places, unto their own and others deſtruction. But ſome above the reſt have ſo farre ſtretched the Free-Grace of God in Chriſt, that they ſay *Chriſt juſtifies a ſinner before he beleeves, before any qualification in the* 2 Pet. 3. 16. Dr. *Criſp.* Ser. 6. p. 168. 198.

the world be wrought in him, and then afterward opens his eyes, and gives him Faith and other qualifications. Which is so point-blank against that blessed Apostle *Paul*, who above all other did most magnifie the Grace of God, that I wonder how the Publisher of these Sermons could have the face to make this Doctor like unto Saint *Paul*, as he doth in his Preface to the Reader, both before and after his conversion. His words are these. 'For (saith he) even before he was acquainted with the full 'purity of the Gospel, whilst he went on in the ordinary 'Legall way, he had an earnest desire and endeavour to 'glorifie God both in his life and doctrine, being averse 'unto, and refusing all worldly pomp, and advance-'ments (whereunto he had an open dore by the heighth 'of his parentage and friends) which others so insatia-'bly hunted after, with open mouths, and wholly de-'dicating himselfe to the preaching of the Word, and 'to the sincere and conscientious practise of the same. 'So that he was altogether unblameable in his conver-'sation, without the least tincture of any just imputati-'on of viciousnesse among men, none being more, and 'few so constant in preaching, in praying, in repeating, 'in performing publike, family, and private exercises, in 'strict observation of the duties of the Lords day. 'And thus much concerning his conversation in times 'past knew all they among whom he lived, how that 'in this way he profited above his equals (as the Apo-'stle saith of himselfe) being more exceedingly zealous, 'Gal. 1. 13, 14. Marke, good Reader, this the Doctor did, *dum noster erat*, whilst he was ours, *whilst hee went on in the ordinary Legall way, he was thus sincere, thus conscientious, and unblamable, &c.* which makes much against them, that make our manner of preaching so unprofitable, as they doe, and even Master *Luncaster* himselfe

In the Preface to the Reader fol. 7. pag 2. of the same.

Beza told the Papists that objected his former ill life, *Hoc fecit dum vester erat.*

ſelfe not farre before in this Preface, ſaying, 'How can 'they ceaſe from ſelfe love, and ſeeking their owne 'things, while they ſee not how infinitly, and how al- 'ſufficiently they are beloved of God their Father in 'Chriſt? ſpeaking of us. And againe, yea, the chiefe or 'onely cauſe of the weak and inordinate walkings of 'the Profeſſors of the Goſpel is, not becauſe they have 'received the doctrine of Free-Grace (as the Devill la- 'bours to make men beleeve) but becauſe they have not 'received it ſo fully, ſo freely, and ſo abundantly, as it 'is plentifully held forth unto them in the word of the 'Goſpel. And yet what an ample teſtimony doth hee give of the Doctor before he had, as he ſaith, this Free-Grace fully revealed unto him? therefore it followes in the former place.

The next leafe before the latter page.

Ibid.

'And after it pleaſed God, who had called him by 'his Grace to reveale his Sonne in him more clearly, he 'was ſo farre from abating any part of his zeale of glo- 'rifying the Lord, that he rather doubled it, working 'now out of a more effectuall Principle than the ſpirit 'of bondage and feare could be, even the Spirit of 'power and love, and of a ſound mind, 2 *Tim.* 1.7. This he ſaith, as if before he had onely the ſpirit of bondage and ſlaviſh feare, without the ſpirit of love and of a ſound mind. For he compares his former eſtate to the eſtate of Saint *Paul*, while he was a *Saul*, a Phariſee, and his latter to the better eſtate of that Apoſtle after his converſion.

The Dr. makes the ſame compariſon, and he had it from Mr. *Eaton* in his dead Faith as it ſeemes.

I will not meddle with his former condition, becauſe I onely knew him, and had little acquaintance with him, more than one Sermon that I heard from him, and neither had, nor have any private grudge againſt him, *God is my record.* But for his doctrine which appeares in theſe Sermons, that I have ſearched into, I finde him as

farre different from Saint *Pauls* doctrine in this maine point of Juſtification, as blacke and white, and that in theſe two maine particulars. Firſt, whereas the *Apoſtle doth abſolutely conclude that a man is juſtified by Faith*; Doctor *Criſp* doth flatly ſay *that men are juſtified before they beleeve, even without Faith, or any qualification whatſoever.*

1.
Rom. 3.28.
See Serm. 6. pag. 168.

Secondly, whereas the Apoſtle ſaith, *Gal.* 2. 16. *We have beleeved in Jeſus Chriſt, that we might be juſtified by the Faith of Jeſus Chriſt*; The Doctor ſaith on the contrary, *We doe not beleeve that we may be juſtified, but wee doe when we are, and becauſe we are juſtified.* If Maſter *Lancaſter* can juſtifie the Doctor in this, wherein he is ſo oppoſite unto the Apoſtle, *Erit mihi magnus Apollo.* If he cannot, as I am confident no man can, then *I charge him, as he will anſwer it before the great God and the Lord Jeſus at his comming to judge the quick and the dead*, that he labour to free himſelfe from having ſo great an hand in publiſhing ſuch Sermons, as pervert the Goſpel of Jeſus Chriſt, that poore people may not be gulled with a falſe, and flattering Goſpel, *that cries peace, when there is no peace*, and let him recant thoſe words of his in his ſecond leafe, and firſt page, ſaying,

2.
Serm. 6 pag. 171.
2 Tim. 4. 1.

'Therefore hath the Lord ſent the glorious Word of 'his Free-Grace in the mouth of this Meſſenger of peace 'among you, creating the fruit of his lips to be peace 'unto thouſands, both of them that were afarre off, in 'profaneneſſe, and to them that were neare, in Legall 'profeſſion. For I muſt tell you that the holy Ghoſt ſaith, *there is no peace to the wicked, Iſa.* 57. 21. And Doctor *Criſp* preached peace to none but wicked, and *as they were wicked, while they were in the moſt deſperate and devilliſh condition of all, though they had no gracious qualification in the world*; *but onely a minde to be ſaved*

See Serm. 14 pag. 419. 421. and 427. alſo pag. 84.

from

from their ſinnes by Ieſus Chriſt. Which, how horrible, and helliſh a Goſpel it is, the enſuing confutation will evidence. And this may ſuffice for a confutation of his Preface, conſidered in part with that which is in the diſcourſe. In the meane ſeaſon I would have them know, that I am no *Arminian. I admire and magnifie the Free-Grace of God to his elect more than I am able to expreſſe. I acknowledge and thankfully confeſſe that he hath freely choſen me in Chriſt before the foundation of the world, &c. according to the good pleaſure of his will, to the praiſe of the glory of his grace, and that he hath juſtified me by Faith without the deeds of the Law, ſo that I count all things dung in compariſon of the excellency of the knowledge of Ieſus Chriſt, and doe willingly ſuffer the loſſe of all, that I may winne Chriſt, and be found in him not having mine owne righteouſneſſe, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſſe which is of God by Faith, as the Apoſtle ſaith,* Phil. 3. 8, 9.

Ephes. 1. 4, 5, 6

Rom. 3. 28. Phil. 3. 8, & 9.

Marke how he doth twice aſcribe this unto Faith in one verſe.

I ſay more, *being juſtified by Faith I have peace with God, &c. ſo that I rejoyce in hope of the glory of God, and not onely ſo, but I glory in tribulation, &c.* Rom. 5. 1, 2, 3.

And moreover, leſt mine adverſaries ſhould ſlight us, yea and blaſpheme, as ſome of them have done (I pray God it be not laid to their charge) ſaying, that we want the Spirit, & are not able to judge of their doctrin, becauſe we are meere carnall, as they conceive. *I ſeriouſly profeſſe, that I am as little troubled with the ſpirit of bondage, as any of them all, for ought I know, and have felt as much favour and ſweetneſſe from that bleſſed Spirit of adoption, and holy Comforter, as the beſt of them all, having had the teſtimony of Gods Spirit, before ſome of them were borne.* Beare with me, Gentle Reader, if I boaſt a little, as that bleſſed Apoſtle did, for they have compelled me, even as thoſe falſe Apoſtles did him in regard of his miniſtry,

Saint *Paul* ſeeing that they ſuffered fooles gladly that gloried & boaſted he by way of confutation. 2 Cor. 11. 18, 19, &c. Then after he ſaith, I am become a foole in glorying, ye have compelled me, chap. 12. v. 11.

2 *Cor.* 12. 11. which they diſgraced.

Whoſoever ſhall read the ſlanderous and unworthy imputations caſt upon all thoſe that preach not that falſe and fained Free-Grace that they profeſſe, and ſee the ſtrange skorne and contempt, that their followers caſt upon thoſe that they diſlike, and withall read what the Apoſtle doth write, 2 *Cor.* 11, and 12 *chap.* he will I hope pardon this my confident boaſting, and ſay it was but neceſſary.

For by this I would have them know, firſt that I doe not prate like a Parrat of thoſe things that I underſtand not, as ſome may imagine, as though I were a meere ſtranger to the Grace of God. And what I have ſaid for the maine, I will ſeale with my bloud, by the Grace of my God, both againſt *Arminians* on the one ſide, and *Antinomiſts* on the other ſide. The one preferring the Free-Will of man before the Free-Grace of God. The other proſtituting the Free-Grace of God to all thoſe groſſe and graceleſſe ſinners, that will not humble themſelves, even as they are ſinners, without any exception, as ſhall evidently appeare in that which followes, even to all thoſe that doe not wilfully wink, and ſhut their eyes with prejudice and partiality.

See Dr. *Criſp.* Serm. 14 pag. 419. 421. 427

Deare Brethren, If I did not clearly ſee that the Goſpel of Jeſus Chriſt is abſolutely overthrowne by this *Antinomian*, or rather Anti-evangelicall Doctrine, under very faire and ſpecious pretences, (even as that falſe Apoſtle and traitor *Judas* kiſſed Chriſt when he betraied him) I had held my peace at this time, and ſaved my ſelf a great deale of paines. But finding that theſe foure laſt yeeres, this *gangrene* hath eaten very ſore into many poore ſoules, who looke upon the guilded or ſugared bait, but ſee not the poyſoned and dangerous hook, I have ventured into the battell.

2 Tim. 2. 17. It eates like a canker or gangrene in the City and the Countrey, yea and in the camp alſo.

In

In which conflict I have made use of such Authors only, as I thought most meet for those with whom I am to deale, who usually slight all human learning, though used but as an hand-maid; And if at any time I seeme somewhat harsh, know, that partly the cause it self, and partly the confidence of my adversaries, have compelled me hereunto. For having written most mildly some three or foure yeeres agoe, I was answered so roughly and insolently, that made some judicious persons, that read both sides, admire. So that I saw a necessity of more roughnesse and smartnesse with this generation, when gentle medicines will not worke, then more bitter and biting must be used. *Crudelem medicum intemperans æger facit*, when diseases grow more desperate they force the Physitian to be more seemingly cruell, though truly tender of the Patients good and welfare; when proud flesh ariseth in any sore, it must be eaten out with some corroding medicine. This hath made me now and then use a little Vineger, which otherwise I have not used.

Another thing I must needs acquaint the Reader withall, and that is this, the reason why I have set upon this Author rather than any other. Namely, because he is so magnified of many, as you may partly ghesse by the Preface before the Sermons, and I have heard some say of him, that since the Apostles times God never revealed so much to any man as to this Doctor, in so much as the party did protest unto me, that *though I or an Angell from Heaven, should preach any other doctrine than that shee had received, shee would not receive it.* As if he had beene indeed an Apostle. For I suppose it is unlawfull so to build upon any mans doctrine, save those that be infallibly guided by the holy Ghost.

This considered, I cannot but conceive that his er-

rours, being so grosse and fundamentall as they are, must needs be very dangerous, and of necessity to be confuted. And I thought the safest way was, to answer his written words, otherwise I know they will be ready to deny what they have really held, as if they held no such thing, when it comes to be made manifest.

Lastly, take notice, though I intended, at the first, to answer the whole fourteene Sermons together, yet considering the season that will not admit of great volumes, or prices, I have onely answered the seven first, having runne over the rest also, which (God willing) shall be ready, if they shall be thought needfull. But these doe so fully discover the poyson and pernicious quality of this doctrine, especially in the sixth and seventh Sermons, that I am in some hope, this may suffice. And so I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. I rest,

Acts 20. 32.

Yours for your

February 22. 1643.

spirituall good,

Stephen Geree.

A Preface or Introduction to the ensuing Answer or Confutation.

BEfore I come directly to grapple with the Doctor, give me leave to premise two most necessary considerations, which two things I will deliver in other mens words rather than mine owne, because thereby it will be more evident, that I doe not coyne them of purpose to maintaine this following Confutation.

The first is this. ‘ *That the grace of God that brings salvation to man was ever one and the same, as well before the* ‘ *Law of* Moses, *and under, as after the comming of Christ* ‘ *our Saviour. Onely the Revelation thereof was with much* ‘ *variety of circumstances, as God saw it agreeable to every* ‘ *season In the first Period of time it was called a* Promise, ‘ *in the second a* Covenant, *in the two last Periods a* Testa- ‘ment; *the* Old *from* Moses *till Christs death; the* New ‘ *from thence to the worlds end: in both* Remission of sinnes ‘ *bequeathed as a* Legacie *unto the Church, and this request* ‘ *ratified by the* Death *of the Testator,* typically *slaine in* ‘ *the* Sacrifices *for confirmation of the* Old: really *put to* ‘ *death in his owne person for the* Sanction *of the* New Te- ‘ stament. *The substance of the* Gospel *or* Covenant of ‘ Grace *being still one and the same throughout all ages:* ‘ *Namely,* Jesus Christ, yesterday, and to day, and the ‘ same for ever. *Thus farre my old acquaintance and worthy friend Master* Pemble.

The first consideration. See learned Master *Pemble* his *Vindiciæ Fidei*, pag. 138.

Heb. 13. 8.

This may be further cleared by the plaine evidence of Gods sacred word, Acts 15. 11. We beleeve that through the Grace

Grace of the Lord Jesus Christ we shall be saved, even as they, *saith the Apostle* Peter, *speaking of the Fathers before Christ. Notable likewise is that place of* Paul, *Rom.* 3. 21, 22. The righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousnesse of God, which is by the Faith of Jesus Christ, unto all, and upon al that beleeve, for there is no difference. *And therefore it is said,* Rom. 4. 3. What saith the Scripture? *Abraham* beleeved God, and it was counted to him for righteousnesse. And *David* describeth the blessednesse of the man unto whom God imputeth righteousnesse without workes, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, &c. *Rom.* 4 6,7,8.

Luth. on Gal. 3.19. *fol.* 157. a

'*The testimony of* Luther *is cleare in this point. The Gospel (saith he) was for ever, for all the faithfull have had one and the selfesame Gospel from the beginning of the world, and by that they were saved.*

See the *Honey-Combe, ch.* 3. *pag.* 42.

Yea Master Eaton *himselfe confesseth as much.* '*The Fathers under the Law (saith he) had the same promises of forgiveneſſe of sinnes, which we have, and trusting to the same they called upon God, and did rejoyce in forgiveneſſe and pardon obtained. Honey Combe,* chap. 3. pag. 42.

And indeed it is so plaine that they cannot deny it, especially seeing they fetch many proofes and examples of free Iustification out of the Old Testament, and the holy Ghost saith, that Christ is the Lambe slaine from the foundation of the world, *Rev.* 13.8. *to wit, virtually and effectually?*

The second consideration.

The second thing considerable, which follows upon the former, is this. That the Law was delivered on Mount Sinai *with evangelicall purposes. The Law as it was given to* Adam, *to which we are all bound by nature, was given with an intent to give life to him and his, if they did perfectly perfome it, having then ability sufficient; but since the fall*

God

God having entered into another, a better Covenant, the Law was renewed as subservient. See this notably declared by the forementioned Mr. Pemble. 'To us now the Law hath not the same 'use which it had in mans innocency. It was given to Adam for 'this end, to bring himselfe to life, and for that purpose it was 'sufficient, both in it selfe, as an absolute rule of perfection: and 'in regard of Adam who had strength to have obtained it. But 'unto man falne, although the Band of obedience doe remaine, 'yet the end thereof, to wit, Justification and life by it, is now a- Rom. 8 3. 'bolished by the Promise, because the Law now is insufficient for 'that purpose, not of it selfe, but by reason of our sinfull flesh 'that cannot keep it. Pemble vindic. Fid. p. 140.

'This is most manifest by the renewing of the first Covenant of 'workes with the Iewes, when God delivered unto them the Morall Law from Sinai, at which time God did not intend that the 'Iewes should obtaine salvation by obedience to the Law. God indeed promised life, if they could obey, and the Iewes, as their 'duty was, promised that they would obey, but God knew well 'enough they were never able to keep their promise, and therfore 'it was not Gods intention in this Legall Covenant with the 'Iewes, that any of them should ever attaine Iustification and 'life by that meanes.

'As at first the Promise needed not to have beene unto Adam 'if the Law could have sufficed for the attaining of life: so after 'the Promise was once made, the Law was not renewed with the 'Iewes to that end, that righteousnesse of life should be had by the 'observation of it. This is the plain doctrin of the Apostle, Gal. '3. in that his excellent dispute against Iustification by the Law. 'The thing that troubled the Galatians was this; God had made 'an Evangelical Covenant with Abraham, that in Christ he and 'his faithfull seed should be blessed, that is, justified. Afterward '430. yeers he made a Legall Covenant with Abrahams posteri- 'ty, that they should live, that is, be justified, if they did fulfill 'all things written in the Law. The question now was which of

'*these two Covenants should stand in force, or whether both could*
'*stand together. The Apostle answers that the former Covenant*
'*should stand in force, and that the latter did not abrogate the*
'*former, nor yet could stãd in force together with the former. This*
'*he expresseth*, v. 17, 18. And this I say, that the Covenant
'that was confirmed afore of God in respect of Christ,
'the Law which was 430. yeers after cannot disanull that
'it should make the Promise of none effect, for if the inhe-
'ritance (*viz.*) *of righteousnesse and life*, be by the Law, it
'is not by the Promise: but God gave it to *Abraham* by
'Promise.

'*Here now they might object*, wherefore then serveth the
'Law? *If men cannot be justified by keeping the Law, to what*
'*end was it given so long after the Promise was made? To this*
'*the Apostle answers*; It was added, (*unto the Promise*) be-
'cause of transgressions. *Here is the true use of the Morall*
'*Law, since the fall of Man, not to justifie him and give life: but*
'*to prove him to be unjust and worthy of death.* It was added
'[because of transgressions,] *that is.* 1. *To convince man of*
'*sinne, that he might be put in remembrance what was his duty*
'*of old, and what was his present infirmity in doing of it, and*
'*what was Gods wrath against him for not doing it. That see-*
'*ing how impossible it was for him to attaine unto life by this old*
'*way of the Law, first appointed in Paradise, he might be hum-*
'*bled, and driven to looke after the new way, which God had*
'*since that time laid forth, more heedfully attending the Pro-*
Rom. 10. 4. '*mise and seeking unto Christ, who is the end of the Law unto*
'*every one that beleeves in him, &c. Secondly, to restrain man*
'*from sinne, that the Law might be a perpetuall rule of holines*
'*and obedience, whereby man should walke and glorifie God to*
'*the utmost of his power. That so those Iewes might not thinke*
'*that God by making a gracious Promise had utterly nullified*
'*the Law, and that now men might live as they list, but that they*
'*might know these bounds prescribed them of God, within which*

compasse

'compasse they were to keep themselves, that so the over-flowing 'of iniquity might be restrained.

'These most excellent, perpetuall, and necessary uses of the 'Morall Law God intended in renewing of the Legall Covenant 'with the Iewes, and therefore the Apostle concludes that God 'did not crosse himselfe, when first he gave the inheritance to 'Abraham by promise, and afterward made a Legall Cove-'nant with the Iewes, his posterity. Is the Law then against 'the promises? (saith the Apostle) God forbid. For if there 'had beene a Law given, which could have given life, sure-'ly righteousnesse should have beene by the Law; But the 'Scripture hath concluded all under sin, that the Promise 'by the Faith of Jesus Christ might be given to all that 'beleeve. *Gal.* 3. 21, 22.

'Whence it is most cleare, that the Law and the Gospel in 'some things are subordinate, and uphold one another. 1. As 'the Law by the discovery of sinne and the punishment of it, 'humbles man and prepares him to receive the Gospel. 2. As 'the Law is a sacred direction for Holinesse and Obedience to 'those that have embraced the Gospel, and all others. 3. As the 'Law requires satisfaction for the breach of it & the Gospel 'promiseth such satisfaction: thus the Law and Gospel agree 'well together, and establish one another. Thus this learned writer, which I was loath to contract, because so necessary, and yet so much unknowne.

This man is seconded by another sound and solid Author, who doth professedly, and punctually prove this thing in hand. To wit, learned Mr. Rainolds, upon that Text, Rom. 7. 13. His point that he pitches upon is this, viz. The Law was revived and promulgated anew on Mount *Sinai* by the ministery of *Moses*, with no other than Evangelicall and mercifull purposes. In prosecution of the proofe hereof he doth excellently unfold the place of the Galatians formerly touched, beginning at the 15. v. of Gal. 3. See pag. 374, 375. &c. of his Sermon entituled,

See Mr. *Rainolds* Sermon on Rom. 7. 13. pag. 371. It is called The use of the Law.

entituled, The use of the Law. *I may not transcribe it all, though very pertinent. Onely I will rehearse what he hath observed upon the* 19. *vers.* 'Wherefore then serveth the Law? 'It was added because of transgressions, til the seed should 'come, to whom the Promise was made, and it was ordained in the hands of a Mediator.

'*To what end, saith the Apostle, should there be a publication 'of a Law so expressely contrary to the Covenant formerly made? 'In his answer to this doubt there are many things worthy of 'especiall observation.

'*First*, προστέθη, *it was added or put to. It was not set up 'alone, as a thing in grosse by it selfe, as any adequate, complete, 'solid rule of righteousnes (as it was given to* Adam *in Paradise) 'much lesse was it published as a thing to void and disanull a- 'ny precedent Covenant; but so farre was it from abrogating, 'that* It was added to the Promise. *Now when one thing is 'made an* appendant *or* additament *to another, it doth neces- 'sarily put the being of that to which it is appendant, and pre- 'suppose a strength and vigour in it still. But how then was it 'added? Not by way of ingrediencie, as a part of the Covenant, 'as if the Promise had beene incomplete without the Law; but it 'was added by way of* Subserviency *and* Attendance, *the bet- 'ter to advance and make effectuall the Covenant it selfe.*

'*In* Adams *heart the Law was set up solitary and as a whole 'Rule of righteousnesse and salvation in it selfe, but though the 'same Law were by* Moses *revived, yet not at all to the same 'purpose, but onely to help forward, and introduce another and a 'better Covenant.*

'*Secondly*, [it was added because of transgressions] *to 'make them appeare, to awaken the consciences of men (who 'without the Law would not impute nor charge their sinnes upon 'themselves) and make them acknowledge the guilt of them and 'owne the condemnation due unto them, &c.*

'*Thirdly* [till the seed should come unto whom the Promise

'miſe was made] *There were two great promiſes made to A-*
'braham *and* his ſeed. *The one,* In thy ſeed ſhall all the Na-
'tions of the earth be bleſſed, *and this Promiſe reſpects the*
'perſon of Chriſt (*which yet ſeemes to be a Promiſe not ſo*
'*much made to Chriſt, as in him to* Abraham, *and all Nations,*
'*who were* Abrahams ſeed by Promiſe, though not after
'the fleſh, *as Saint* Paul *diſtinguiſheth,* Rom. 9.) *The other,*
'I will be a God to thee, and to thy ſeed after thee, *which*
'*reſpecteth all Nations that ſhould beleeve. Now which way ſo-*
'*ever we underſtand theſe words, they confirme the point we are*
'*upon, that the Law hath Evangelicall purpoſes.*

'*If we underſtand by* Seed *the* perſon of Chriſt, *then this*
'*ſhewes that the* Law *was put to the* Promiſe, *the better to raiſe*
'*and ſtirre up in men the expectation of Chriſt, the promiſed*
'*ſeed, which ſhould deliver them from that unavoydable bon-*
'*dage and curſe which the Law did ſeale and conclude them un-*
'*der. If we underſtand by* Seed *the* faithfull (*which I rather*
'*approve*) *then the Apoſtles meaning is this, that as long as a-*
'*ny are either to* come into *the unity of Chriſts body, and to*
'*have the Covenant of Grace to them applied, or to be* kept in
'*the body when they are come in, ſo long there will be uſe of the*
'*Law to diſcover Tranſgreſſions, both in the unregenerate that*
'*they may flie to Chriſt for Sanctuary, and in thoſe that are al-*
'*ready called, that they may learne to caſt all their faith, and*
'*hope, and expectations of righteouſneſſe upon him ſtill.*

'*For the ſame reaſon that compels men to come in is requi-*
'*ſite alſo to keepe them in, elſe why doth not God utterly deſtroy*
'*ſinne in the faithfull? Certainly he hath no delight to ſee*
'*Chriſt have leprous members, or to ſee ſinne in his owne people.*
'*Onely becauſe he will ſtill have them ſee the neceſſity of righte-*
'*ouſneſſe by Faith, and of Grace in Chriſt, he therefore ſuffereth*
'*concupiſcence to ſtirre in them, and the Law to conclude them*
'*under the curſe. This then manifeſtly ſhewes that there was no*
'*other intention in publiſhing the Law, but* with reference to

'the seed, *that is with* Evangelicall purposes, *to shew mercy,*
'*not with reference to those that perish, who would have had*
'*condemnation enough without the Law.*

'*Fourthly*, it was ordained in the hands of a Mediator,
'*namely* Moses (*in relation unto whom Christ is called the Me-*
'*diator of a better Covenant*) *for as Christ was the* substanti-
'all, and universall Mediator *betweene God and Man: So* Mo-
'ses *was to that people a* representative, typicall, and Natio-
'nall Mediator. *He stood betweene the Lord and the people,*
'*when they were afraid at the sight of the fire in the Mount.*
'*And this evidently declares that the Law was published in*
'*mercy and pacification, not in fury or revenge* (*for the worke of*
'*a Mediator is to negotiate peace, and treate for reconcilement*
'*betweene parties offended;*) *whereas if the Lord had intended*
'*death in the publishing of the Law, he would not have pro-*
'*claimed it in the hand of a Mediator, but of an Executioner.*
Thus this worthy Writer, which gives singular light in this
great controversie concerning the Law & the Gospel. But because
the testimony of Luther *is more prevailing with these adversa-*
ries that I have to deale with all, see his judgement in this mat-
ter. 'Paul (*saith he*) *answereth to this question.* If the Law do
'not justifie, to what end then serveth it? *Although* (*saith*
'*he*) *it justifie not, yet is it very profitable and necessary, for first*
'*it civilly restraineth such as are carnall, rebellious, &c. More-*
'*over it is as a glasse, that sheweth unto a man himselfe, that he*
'*is a sinner guilty of death, and worthy of Gods everlasting*
'*wrath, &c. To what end serveth this humbling, this bruising,*
'*and beating downe by this hammer, the Law I meane? To this*
'*end that we may have an entrance unto Grace, for God is the*
'*God of the humble, the miserable, the afflicted, the oppressed,*
'*the desperate and of those that are brought even to nothing,*
'*and his nature is to exalt the humble, to feed the hungry, to*
'*give sight to the blind, to comfort the miserable, &c. Now that*
'*pernicious and pestilent opinion of mans owne righteousnesse,*

See *Luther* on Gal. 3. 19 *fol.* 154. *b.* 155 *a.*

Marke this, it makes much against Dr. *Crisp* who still is carping at humiliation, &c. whereas *Luther* saith this is the meane to have an entrance unto Grace.

'*which will not be a ſinner, uncleane, miſerable, and damnable; but righ-*
'*teous and holy, ſuffereth not God to come to his owne naturall worke. There-*
'*fore God muſt needs take his mawle in his hand, the Law I meane, to*
'*drive downe, to beate in pieces, and bring to nothing this beaſt, &c. Here*
'*now when the conſcience is thus terrified with the Law, then commeth the*
'*Doctrine of the Goſpel and Chriſt, which raiſeth up, and comforteth the*
'*ſame againe, ſaying; Chriſt came into the world,* not to breake the
'bruiſed Reed, nor quench the ſmoaking Flax; but to preach the
'Goſpel of glad tidings to the poore, to heale the broken hearted,
'to preach forgiveneſſe of ſins to the Captives, &c.

'*And againe, the ſame Author ſaith. So long as the fleſh doth remaine, ſo*
'*long this Schoolemaſter the Law doth alſo remaine, which many times ter-*
'*rifieth the conſcience, and maketh it heavie by revealing of ſinne, and*
'*threatning of death, yet is it raiſed up againe by the daily comming of*
'*Chriſt: who as he came once into the world in the time before appointed, to*
'*redeeme us from our hard and ſharp ſervitude of our Schoolemaſter, even*
'*ſo he commeth daily unto us ſpiritually, to the end that we may encreaſe in*
'*Faith, and in the knowledge of him, that the conſcience may apprehend*
'*him more fully and perfectly from day to day, &c. As long then as we live*
'*in the fleſh, which is not without ſinne, the Law oftentimes returneth and*
'*doth his office, in one more, in another leſſe, as their Faith is ſtrong or*
'*weake, and yet not to their deſtruction, but to their ſalvation. For this is*
'*the exerciſe of the Law in the Saints, namely the continuall mortification*
'*of the fleſh, of reaſon, and of our owne ſtrength, and the daily renewing*
'*of our inward man, as it is ſaid in the* 2 Cor. 4.

Luther on Gal. 3. v. 25. *fol.* 174. *a. b.* I follow the Engliſh tranſlation in theſe quotations, becauſe I intend this for ſuch eſpecially as do not underſtand Latin.

By this it may plainly appeare, how weake and wicked their ſlander is, that condemne us for Legall Preachers, and yet commend Luther *as an* Hercules *of Gods glory in the point of free Juſtification. When as* Luther *doth not onely declare the neceſſary uſe of the* Law *to bring us to free Juſtification by Chriſt; but that the* Law is uſefull ſo long as we live in the fleſh for the continuall mortification of the fleſh, and renewing of the inward man. *I may therefore ſay of them, as our Saviour ſaid to the Scribes and Phariſees that ſeemed to ſtand for* Moſes, *but rejected Chriſt himſelfe,* John 5. 45, 46. Doe not thinke that I will accuſe you to the Father, there is one that accuſeth you, even *Moſes* in whom yee truſt, *for had you beleeved* Moſes, *yee would have beleeved me, for he wrote of me. So I ſay, even* Luther, *whom they moſt magnifie, will ſurely condemne them, for* had they beleeved *Luther,* they would have beleeved us, *ſeeing* Luthers *teſtimony is the ſame with ours. And ſo I will*

Honey-combe *ch.* 9 *p.* 179.

I will conclude Luthers words. On Gal. 3. v. 25. p. 174. b. 'This I say (saith he) that thou mayest be able to answer, if any shall thus object. 'Christ came into the world and at once tooke away all our sins, and cleansed us by his bloud, what need we then to heare the Gospel, or to receive the 'Sacraments? True it is, that in as much as thou beholdest Christ, the 'Law, and Sinne, are quite abolished. But Christ is not yet come unto 'thee, or if he be come, yet notwithstanding there are remnants of sinne in 'thee, thou art not yet throughly leavened. For where concupiscence, heavinesse of spirit, and feare of death is, there is yet also the Law and Sinne. 'Christ is not yet throughly come, but when he commeth indeed, he driveth 'away feare and heavinesse, and bringeth peace and quietnesse of conscience. So farre forth then as I doe apprehend Christ by Faith, so much is 'the Law abolished unto me, but my flesh, the World and the Devill doe 'hinder Faith in me, that it cannot be perfect. Right gladly I would that 'that little light of Faith which is in my heart, were spread throughout all 'my body, and all the members thereof, but it is not done, it is not by and 'by spread, but onely beginneth to be spread. In the meane season this is 'our consolation, that we having the first fruits of the Spirit, doe now begin to be leavened. But we shall be throughly leavened, when this body of 'sinne is dissolved, and we shall rise new creatures wholly together with 'Christ. Thus that learned Luther, very fully for us, and flat against them. Thus much by way of introduction. Now to the Confutation.

Luther on Gal. 5. ubi supra, p. 174. b.

A

I have perused the greatest part of this Examination of the Sermons of Doctor *Crisp*, which I judge Orthodox, and sufficient to convince any not wilfully blind, of the unreasonablenesse, and errors of *Antinomian* opinions, therefore I approve it to be impressed.

James Cranford.

A plaine Confutation of diverse dangerous positions in the seven first of Doctor *Crispes* 14. Sermons, Intituled, *Christ alone Exalted.*

Serm. 1. Christ the onely Way.

Upon *John* 14. 6.

I am the way, the truth, and the life: No *man commeth to the Father but by mee.*

IN his third page hee tells us, that there is *hidden Manna in the very Pot*, and page fourth he speakes of the *fatnesse and marrow of that truth, and that it hath indeed an inebriating virtue in it, to lay a sotle asleepe with the admirable sweetnesse and excellency thereof, and that no musick can so tickle the eares as this Truth may when it is truely and throughly dived into; no nor tickle the heart neither.*

Answer.

These straines of Rhetorick, much used by this Author, doe

marvellously allure and insnare the minds of many simple and unsetled soules, good and bad, making them beleeve that hee hath dived more deeply then others into the divine Truth of Gods word, whereas indeed these are but *enticing words of mans wisdome*, like a sweet or guilded baite that hides a sharpe and poysoned *hooke*. For though hee would seeme to see more then others, yet hee either saith nothing in the matter of Gods free Grace, which hath not beene said before by our side, whom hee condemnes, or else straines the truth so farre, that hee wrests the Word of God, as some did Saint *Pauls* doctrine, to their owne destruction, 2 *Pet.* 3.16. setting it on the Rack, as some render the Apostles word.

1 Cor. 2.4.

σρεβλοῦσι. *Weems Syn. Ind. cap.* 30. Like that flatterer, *Ego contem si illum præ me Terea.*

Or, as hee saith himselfe, he *dot inebriate*, or make men drunk with his lushious, and over-sweet doctrine that hee hath delivered, which makes them over-confident, and swells them to such an height of selfe-conceit, that they contemne all other, as carnall, in comparison of themselves, as if they onely had the Spirit, and knew the minde of God in the mystery of *mans justification, and Gods free Grace.*

D. Crisp, Pag. 2, 3. Sect. 2.

I will not spin out time about the Coherence and Analysis of this Text, the maine point is briefly this. Christ is so our way that there is no comming to the father, but by him.

In the handling of which truth, let me tell you, that I know this doctrine is generally received, as it is generally delivered; but I feare in the particularising of those things that make up the full truth of the Doctrine, every spirit will not, nor cannot receive it.

Answer.

A man may say thus much of every truth, that every spirit will not receive it, yea indeed cannot, if it bee a truth of God, 1 *Cor.* 2.14. But hee had another meaning, and hee that runnes may read what spirits hee meant, for in all his Sermons hee seldome or never speakes against any prophane or Popish, but Protestant spirits, and specially such as are most humble, obedient and sanctified spirits, as shall evidently appeare by his owne words.

And indeed his particulars are such (some of them I meane) that I am sure the spirits of the Prophets cannot digest them, and therefore good reason hee had to suspect some of his particulars, as he doth.

D. Crisp.

Doctor Crisp, Pag. 5, 6, 7. Sect. 3.

First, Christ is the way from the guilt of sinne. Hee alone is the way by which a poore sinner, even in this world, may bee pronounced an innocent person, and acquited and discharged from the fault and guilt of his sinne. It is impossible the Law should doe it, the Apostle speakes it expresly, Rom. 8. 2. And so the Doctor goes on, shewing that neither Angels, nor any righteousnesse of man assisted by the Spirit of God, is able to doe this, but onely Christ, and his righteousnesse.

Answer.

This is the constant doctrine of those men that hee seemes most to oppose, acknowledging and confirming against all Papists, the insufficiency of mans righteousnesse, and Al-sufficiency of Christs, unto Justification. And yet this is the maine thing, which they would make men beleeve, that wee deny; How justly, let the issue judge. Thus much may suffice for the negative proof, come wee now to the positive.

See Mr. *Thomas Hookers* soules Ben. by union with Christ. p. 115. 116. &c. also his soules Justific. p. 132. &c. And in generall all our approved writers.

Doctor Crisp, Pag. 9. Sect. 4.

A man would thinke there need not much time to bee spent to cleare such a truth as this is, being so currently carried along by the whole streame of the Gospell: But beloved, because I know tender hearts stumble much at it, give me leave to cleare it unto you by manifest Scriptures, such as are written in such great letters, as hee that runnes may read them.

Answer.

It is strange that tender hearts (as hee tells us) should stumble at such a comfortable Doctrine, that is so *current in the Scripture*, and commonly taught, even before hee was borne, in this Land. I am sure it was not so among the best Protestants, till such as hee mudded the streame, and marred the wholesome waters of Gods Word, by their vaine speculations, and false Glosses in some particulars.

Doctor Crisp, Pag. 9. Sect. 5.

Observe that in 51. Psalme, Wash me, *saith David, what then?* I shall bee whiter then Snow. *Snow you know hath no spot at all, no fault, no blemish. David shall bee lesse blameable, have lesse faultinesse, and lesse spottednesse in him then is in the very Snow it self.*

Answer.

Observe here by the way that this and most of his proofs are out of the Old Testament, for this point in hand; as *Cant.* 4. 7. *Isa.*

Isa. 53. *Ezek.* 36. 25. and 16. *Lev.* 26. 21. *Psal.* 103. 12. and but foure out of the New: *Ephes.* 5. 25. 2 *Cor.* 5. 21. 1 *Joh.* 1. 9. *Joh.* 1. 29. almost two for one in the old Testament, which makes much against them, that shift of many places of the Old Testament, as if there were a vast difference in this point of Justification, betweene them and us, the contrary whereof I have sufficiently proved in the Preface.

This first manifest Scripture, as hee calls it, is manifestly against him and his fellewes, *viz.* Psal 51 *Wash me*, saith David, *and I shall be whiter then Snow*, which hee glosseth thus. Snow hath no spot at all, no fault, &c. *David* shall bee lesse blameable, have lesse faultinesse then is in the very Snow. Now *David* was (when hee thus prayed) a justified person, a man after Gods heart, save in this matter of *Uriah*; yet is hee earnest for pardon, as well as for puritie: and therefore a justified person hath need to pray for pardon whensoever hee hath contracted any new guilt; contrary to the Antinomian tenet, That a justified person needs not to pray for the pardon of sinne after justification. Now to omit other places, because the point is granted, see onely that, *Ephes.* 5. 25.

See the title of the Psalme, & 2 Sam. 12. with 1 King. 15. 5. & 1 Sam. 13. 14.

Doctor Crisp, Pag. 11, 12. Sect. 6.

To come therefore to a clearer manifestation of the Gospell by a more cleare light, marke what the Apostle saith, Ephesians 5. 25. Christ doth there purge and sanctifie his Church, that hee might present it to himselfe, not having spot or wrinkle, or any such thing, but that it may be holy and without blame, *saith the Text, and the words runne in the present tense; Not that in glory onely wee shall bee without spot; but* now, even now *wee shall be* without blemish, *we shall be without spot, &c. and that hee might* now *present us to himselfe.*

It is v. 26, 27.

Answer.

This clearer testimony, as he termes it, of the New Testament is cleare against him, even as he cites it. For he cites it for Justification, when as it is specially for Sanctification, and toucheth onely on Justification upon the by: as shall appeare by rendring the words aright, which he doth not. He gives the words thus. *Christ doth purge and sanctifie his Church, that he might present it to himselfe, not having spot, &c.* Marke, by his owne words *sanctification* is here meant. But the words are more against him, as they are in our translation, *Ephes.* 5. 25,

See D. *Abbot* against *Bish. Chap.* 4. of *Justif.* Sect. 2.

25, 26, 27. *He gave himselfe for it that he might sanctifie and cleanse it with the washing of water by the word*, that he might present it to himselfe a glorious Church, not having spot or wrinkle, &c. Now I pray you marke whether the words be in the present-tence or no, *that he might present it to himselfe* a glorious Church. Indeed those words *not having spot or wrinkle* are the present tence, but when was that to be in the present tence? even when it was presented glorious, that is, in heaven, as interpreters expound it.

It is the first Aoriſt.

Vide Piſ. in locum.

But poore man! he tooke it upon truſt; for his Maſter *Eaton* takes it just so in two severall places of his *Honey-Combe. Chap.* 3. *pag.* 30. and *Chap.* 11. *pag.* 313. 316. Of whom he hath borrowed most of his new Divinity, as may easily appeare to him that reads them both. Now I passe over his other proofe as granted, and come to an objection that he makes.

Doctor *Criſpe*, Pag. 13, 14. Sect. 7.

But some will object, Doe not those that receive Christ, Actually commit sinne?

I answer, *Yea, they doe commit sinne, and the truth is, themselves can doe nothing but commit sinne. If a person that is a believer hath any thing in the world, he hath received that, if he doe any thing that is good, it is the Spirit of God that doth it, not he; therefore he himselfe doth nothing but sinne, his soule is a mint of sinne.*

Answer.

See the *Hony-Combe.*

I thought this strange, when I first read it, but I have read it since in their fore-mentioned *Antesignanus* or Standard-bearer, which makes me cease to marvaile. But I must tell them, that Saint *Paul*, whom they would seeme most to follow, saith otherwise. For speaking of his combate between the flesh and the spirit, he concludes thus. *So then with the mind, I (my selfe) serve the Law of God, but with my flesh the Law of sinne, Rom.* 7. 12. And whereas he saith, 1 Cor. 15. 10. *I laboured more then they all, yet not I, but the grace of God which was in mee*: the meaning is, that it was not he chiefely, or of himselfe; but by the grace of God inabling him.

Therefore we hold against the Papists, that would fasten an

absurdity upon us, as if we said that the holy Ghost doth beleeve and love in us; we hold I say, that we our selves doe beleeve and love, &c. by helpe of the holy Ghost.

But seeing he confesseth that beleevers can doe nothing else but commit sinne, and their soule is a mint of sinne, then I may safely hence inferre, that *all beleevers are subject to the Law of God*, for *where there is no Law there is no transgression, for sinne is the transgression of the Law*, 1 *John* 3.4. And again, how can this stand with that which they hold, to wit, that they that are justified, are so sanctified, and purged, that they are now, for the present, without spot or wrinkle? But especially, how can this hold with that of the Apostle, He that is borne of God sinneth not? 1 *John* 3. 9. which even Master *Eaton* himselfe, thus expounds, *That he cannot chuse but wrestle and strive against all sinne, both in himselfe and others, and zealously follow holinesse*, Honey-Combe, Chap. 5. Pag. 77. If the *faithfull soule be a mint of sinne*, how is it so set against sinne? how is it so zealous after holinesse?

Honey-Comb Chap. 5. pag. 77.

Doctor *Crispe*, Pag. 18, 19. Sect. 8.

Christ is the way also from the power of sinne. There is a threefold power of sinne. First, *A reigning power*: Secondly, *A tyrannising power*: *And* Thirdly, *a bustling power of sinne*: *and all three distinct. Christ is a way from all these sorts of sinnes in beleevers.*

Answer.

Concerning all which we will not contend, but onely set this downe because of that which followes.

Doctor *Crispe*, Pag. 22.

Though there be ebbings and flowings of the outward man, nay of the inward man, in the businesse of sanctification, yet this is certainely true, that beleevers are kept by the mighty power of God through Faith unto salvation. They are kept in holinesse, sinceritie and simplicitie of heart, but all this hath nothing to doe with the peace of his soule, and the salvation and justification thereof.

Answer.

Here, having spoken the truth concerning *sanctification or holinesse, &c.* hee must needs have a fling at them as you shall find his manner alwayes is. But what? have these nothing to doe

doe with *the peace and salvation of the soule*, because they are excluded from justification? The Psalmist saith, *God will speake peace to his Saints, but let them not turne againe to folly*, *Psal.* 85. 8. And St. *Paul* saith, *Not by workes of righteousnesse that wee have done; but according to his mercy hee saved us; by the washing of Regeneration, and renewing of the Holy Ghost*, *Tit.* 3.5. As mercy is the moving cause, so regeneration, and renewing of the Holy Ghost, is a meane of saving our soules.

Doctor Crispe, p. 22. Sect. 9.

Christ is hee that justifies the ungodly, Christ is hee that saves the soule, Christ is hee that is the Peace-maker, so all this peace depends upon Christ alone. Beloved, if you fetch your peace from any thing in the world but Christ, you will fetch it from where it is not. This people, *saith the Prophet Jeremiah*, hath committed two great evils; what are they? They have forsaken mee the fountaine of living waters, and have digged to themselves pits and cisternes, that will hold no water. *What is that Fountain of living waters? Christ is the Fountain of peace and life, and men forsake that peace that is to bee had in Christ, when they would have peace out of righteousnesse of their own, out of their great inlargements, out of humiliations. These are broken cisternes, what peace is there in them?*

Answer.

That of *Jeremy* being in chap. 2. 13. is as farre distant from this matter in hand, as *East and West, Heaven and Earth. Jeremy* speakes of them that Prophesied by *Baal*, and walked after things that did not profit, *ver.* 9. who had changed their God for them that were no Gods, *ver.* 11. But here the Doctor speakes against those things which God hath commanded and commended as necessary, yea, and wrought in us by Christ himselfe, to wit, holinesse and sanctification, and sincerity. How then can hee say wee forsake Christ, that by these duties seeke salvation? These are not *Cisternes of our own digging*, but of his appointing, and wee use them and humiliation, &c. onely in conscience to his command, not as meritorious causes, but subordinate meanes of our salvation, in the name of Christ.

Againe, hee told us before, *that if a beleever do any thing that is good, it is the Spirit of God that doth it, not hee*, pag. 14. now here hee

cals

calls *righteousnesse our owne, though wrought by Christ*; (for if hee understand any other righteousnesse, he goes from the thing in hand) what is this then, but to disgrace *righteousnesse and holines*?

11. *Answer to the first Sermon.*

Doctor Crisp, Pag. 23. Sect. 10.

These are broken Cisternes, and what peace is there in them? Is there not sinfulnesse in them? Who can say I have washed my hands? If there bee sinfulnesse in them, where then is there peace? Sin speakes nothing but warre to the soule; let me tell you beloved, you that looke after peace from the subduing of your sinnes, what peace can it afford you in case there bee any defects of subduing of your sinnes? There can bee no peace. Suppose God hath nothing in the world to charge upon you, but onely that sinfulnesse in the very subduing of your corruptions, what peace could you have?

Answer.

Having spoken of *righteousnesse, sanctification and sinceritie*, hee askes, *what peace is there in them?* I answer, there is a twofold peace, first with God, this is onely from faith in Christ, *Rom.* 5. 1. *Being justified by faith wee have peace with God.* Secondly, peace of conscience, this hath much dependance upon sanctification and sinceritie, 2 *Cor.* 1. 12. *Our rejoycing is this, the testimony of our conscience, that in simplicitie and godly sincerity, not with fleshly wisdome, but by the grace of God wee have had our conversation in the world.* Hence St. *Johns* phrase, by this *wee know* that we know him, if wee keep his Commandements, 1 *Joh.* 2. 3. and also 29. *yee know* that every one that doth righteousnesse is borne of him. Wee doe not looke for peace of conscience from the subduing of our lusts as the primary cause, but as a sure signe and concomitant of the same.

Doctor Crisp, Pag. 23. Sect. 11.

Suppose your eyes were enlightned to see your selves, how much filthinesse there is in all your wrastlings, I say how much defects and infirmities might you see? could you choose but fall foule upon your owne spirits for these infirmities and defects of your best performances, seeing the wages of sinne is death?

Answer.

One would thinke these men were very humble and sensible of their sinnes, that thus vilifie the best works of beleevers,

and

and yet they hold that such need not sorrow for their sinnes. I would faine know why they so aggravate the sinnes of justified persons, and yet slight godly sorrow as they doe, seeing that the Apostle doth so much commend it, as he doth, 2 Cor. 7. 9, 10, 11.

He askes *if we can chuse but fall foule upon our owne spirits, when we see the filthinesse and infirmities of our wrastlings with sinnes.*

I answer: we cannot chuse indeed but fall foule upon our selves, and say with the Apostle, *O wretched men that we are, who shall deliver us from this body of death!* Rom. 7. 24. And also with the Publican, *Lord be mercifull unto us sinners.* Luke 18. v. 13.

Now let us aske them, whether upon the sight of their defects they fall thus foule upon themselves or no? I am afraid they follow the *Pharisee* rather than the *Publican*, *boasting rather of*, than *praying for pardon of sins.*

Doctor Crisp, Page 23, 24, Sect. 12.

Therefore I give this hint by the way, when as I speake of the power of Christ subduing sinne, because from the power of it in men they are too apt to thinke their peace depends upon this subduing of sinne. If their sinnes be subdued, then they may have peace, and if they cannot be subdued, then no peace. Fetch peace where it is to be had, let subduing of sinne alone for peace, let Christ have that which is his due. It is he alone that speaks peace.

Answer.

How strangely doth this Doctor crosse himselfe! he confesses that *Christ by his power doth subdue sinne in us, as well as satisfie for our sinne*, and yet he condemnes those that in some kind seeke peace from *the power of Christ subduing sinne in them*, as if by this they wronged *Christ of his due.* But let me tel them, that if Christs power is seen as well in sanctification as in justification, what wrong can this be to Christ, to seeke and settle peace in our consciences, as well by *sanctification as justification*? And therefore they will be found to doe the greatest injury to Christ, that so derogate from sanctification, and subduing of sinne as they doe, which is acknowledged *the worke of Christ, and not of man onely.* Beside, where doe they read in all Gods word, that he was ever angry with his people for seeking comfort in sincere sanctification, and holinesse? I can shew the contrary.

See how good *Hezekiah* pleads with the Lord, *Isa.* 38.3. *Remember now O Lord I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* Hereupon he was not rejected, but received a most gracious answer, *verse* 5. *Go, say to* Hezekiah, *Thus saith the Lord, I have heard thy prayer, I have seene thy teares, behold I will adde unto thy dayes fifteene yeeres.* Moreover, when the Lord had condemned their hypocriticall holinesse and services, *Isa.* 1. 11,12. *&c.* being much offended with them, see what course he prescribes them, to make their peace with him, *verse* 16, 17, 18, 19. *Wash ye, make you cleane, take away the evill of your doings from before mine eyes; cease to doe evill, learne to doe well;* then what followes? *Come now, let us reason together, saith the Lord, though your sinnes be as scarlet, they shall be as white as snow—— if yee be willing and obedient, yee shall eate the good of the Land. I doe but cite the very words of the Text,* (to use the Doctors owne words, *page* 9.) *therefore cavill not lest yee be found fighters against God*; and let me adde, lest yee be found fighters against goodnesse also, which is of God. Say not, as some use to doe, these are out of the old Testament, for so is that place upon which the Doctor used those words, to wit, *Cant.* 4.7. And as for the New Testament, that differs not from the Old in this particular. For saith the Text, *Christ was exalted to be a Prince and Saviour, for to give Repentance unto Israel, and forgivenesse of sinnes, Acts* 5.31. And after his resurrection, the charge he gave his Apostles was this, to *preach Repentance and Remission of sinnes in his Name among all Nations, beginning at Jerusalem,* Luke 24.47. Mark, first Repentance, and then Remission of sinnes. This is Christs order, and woe be to them that under pretence of honouring Christ doe crosse his holy order. Wherefore let others judge, what may be thought of these words of the Doctor, *Let subduing sins alone for peace, let Christ have that which is his due*: Seeing Christ doth subdue sinne as well as justifie us, by his owne doctrine formerly delivered.

The Answer to the second Sermon on the same Text.

John 14, 6. *I am the way, &c.* pag. 25.

Page 25. In this Sermon, first he saith, as Christ is the way from sin,

so

so from wrath; and he expounds himselfe thus in the same page, Christ is so the way from wrath, that all that receive Christ are wholly discharged, both from Gods affection of wrath, and from the effects of that affection of his. Wrath (saith he) is considered in these two respects. First, simply, as the displeasure it selfe of God. Secondly, in the fruits of this offence, that he manifests in the expression of his indignation and displeasure.

First, from the affection it selfe of wrath; let me tell you, beloved, (I would to God you could receive it according to the manifest evidence of Scripture) God doth no longer stand offended or displeased, though a beleever, after he be a beleever, doth sin often.

Answer.

You see he is jealous that this Doctrine will not be received, *according to the evidence of Scripture.* But he needed not to feare. For it is granted by our Divines, That when a man is justified, God is never so displeased with him as to take away his favour from him, or cast him off; but yet his Spirit may be grieved, so as to reprove and correct him in love, as a Father his sonne in whom he delighteth, *Heb.* 12. 5, 6, 7, 8. Ephes. 4. 30.

Doctor Crisp, Page 26. Sect. 2.

God saith, Anger is not in me, Isa. 27. 4.

Answer.

The word *Chamah* in the Originall is rendred *excandescentia,* burning, or fiery wrath, which the last translation cals *fury,* very fitly; which teacheth what kind of *Anger* is not in God, to wit, *consuming wrath,* or anger of an enemy to destroy. Yet may God be said to have a Fatherly Anger, which may stand with love; for the Scripture speaks of God after the manner of men. Hence *Rev.* 3. 19. As many as I love, I rebuke and chasten. Rebukes and chastisements are effects of anger, as well as of love. *See* Psal. 74. v. 1 & 80 4.

Doctor Crisp, ibid. Sect. 3.

And in the 53. *of Isay amongst many other notable expressions of Gods being well pleased towards poore sinners through Christ, towards the latter end of the chapter, he saith,* He shall see of the travell of his soule and be satisfied, satisfied *here is as much as* pacified: *The travell of the*

ſoule of Chriſt makes God ſuch amends for ſinfulneſſe of all beleevers, that he can no longer ſtand offended and diſpleaſed with them.

Anſwer.

This place is meerly miſtaken, for 'tis all ſpoken of Chriſt himſelfe, who *ſhall ſee of the travell of his owne ſoule*, that is, the fruit of his travell and ſufferings of his ſoule, as may eaſily appeare by the words going before and following after. *When thou ſhalt make his ſoule an offering for ſinne*, (ſpeaking to God the Father) *he ſhall ſee his ſeed, and prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand* (ſpeaking of God the Sonne, *verſe* 10.) then preſently followes, *he ſhall ſee of the travell of his ſoule, and be ſatisfied*, verſ. 11. then followes, *by his knowledge ſhall my righteous ſervant juſtifie many, for he ſhall beare their iniquities*, ſaith the Father of the Sonne in the ſame verſe: ſhewing that this was the travell of his ſoule that he ſhould ſee; namely, thoſe many that he ſhould juſtifie. Beſides, the very phraſe ſignifies ſo much, which is not, he ſhall ſee the travell, but of the travell of his ſoule, &c.

I note this, not, but that a wiſer man than my ſelfe may be miſtaken in a place of Scripture, but becauſe he takes ſo much upon him, as if he ſaw more than others in this matter, and alſo becauſe he makes ſo often uſe of this place in the ſame miſtaken ſenſe. His other places I paſſe over as being ordinarily uſed by our Divines on the ſame occaſion.

Doctor Criſp, Sect. 4. Page 28.

Beloved, I underſtand not what clouds are in the mind and judgment of other men: To me it ſeemes there is no truth more abundantly cleared in all the Scripture, then this one truth of the tranſacting of our ſinnes, and conſequently the offence of God for this ſinne, that it is wholly laid upon the backe of Chriſt, and ſo a poore ſoule hath reſt from the indignation of God, &c.

Anſwer.

See Pembles *Vindiciæ fidei. pag.* 72, 73, 74. &c. And Mr. *T. Hooker* Soules juſtif. on 2 Cor. 5. 21. *pag.* 166. *&c.*

Here he would make men beleeve that moſt of our Divines *have a cloudy*, and he himſelfe *a cleare underſtanding* in this point; when as you ſhall finde our men farre more cleare and faire in this particular, than he and his ſide, as may appeare by their writings. See Maſter *Thomas Hooker* on 2 *Cor.* 5. 21. The ſoules Juſtif. pag. 166. and ſo forward. See alſo Maſter *Baynes* Helpe

to

to happineſſe, *pag.* 129. 132. *&c.* & 160. & 162. *&c. to pag.* 173 I forbeare to name any other but Engliſh writers, becauſe I aime this chiefely for ſuch as underſtand no other Authors.

Doctor Criſp, Sect. 5. Page 31.

In briefe, Chriſt is ſo the way from wrath, that he doth never puniſh any beleever, after he is a beleever, for ſinne, &c.

Anſwer.

This is the conſtant opinion of all our Writers, as you may ſee clearly in thoſe newly quoted, in thoſe very places, and infinite other Engliſh and Latin Authors. From whence I doubt not but he had moſt, if not all, his proofes; and the rather doe I thinke ſo, becauſe he uſeth one place which is uſed by our Divines, but miſtaken both by them and him. The place is in his page 32. out of *Iſa.* 63. 3. *He hath trodden the Wine-preſſe alone, he looked for ſome to helpe, and wondered, and there was none,* verſe 5. *No creature in the world was able to be a helper with him.* Theſe are the Doctors words, which place of the Prophet cannot be meant of Chriſts ſuffering for ſinne, wherein he expected no helpe of any creature, but of his conquering, and cauſing his enemies to ſuffer. As will eaſily appeare to thoſe that conſider the coherence of the words, compared with *Rev.* 19. 13. for you ſee our Saviour is an agent, not a patient in thoſe parallel places, and is not preſſed or trodden in the Wine-preſſe, but treadeth and preſſeth others.

See Mr. *Tho. Hooker* Soules Iuſtif. *p.* 289. 290.

I note this miſtake the rather, becauſe I would have his followers underſtand, that this Doctor is not infallible, or without failings, and therefore that they would not take things upon truſt, but try all things, and hold faſt that onely which is good, 1 *Theſ.* 5. 21.

Dr. *Criſp* was not *Doctor infallibilis.*

Doctor Criſp, Page 33. Sect. 6.

Quæſt. *I, but are not afflictions of beleevers for their ſinnes?*

Anſw. *I anſwer, no; afflictions are to beleevers from ſinne, but not for ſin. What is the meaning of that, will you ſay? This, God in afflicting of beleevers doth not intend to puniſh them, as now laying on them the deſert of ſinne, for that is laid upon Chriſt, but he doth afflict them in part to be an help to preſerve them from ſinne: I ſay, all afflictions to beleevers are to keepe them from ſinne rather than puniſhment unto them for ſinne.*

Answer.

This distinction is silly and contradicts it selfe. He saith, *Afflictions are from sinne, but not for sinne*, and he saith, *they are from sin, because they are a helpe to preserve from sin.* This is pure *non-sense*: As if a man should say, This medicine is from the Plague, because it will preserve one from the Plague. That cannot be said to be from a thing which preserves from it. Behold also the contradiction in this distinction. He saith afflictions are not for sinne, but from sinne, that is, to preserve from it. Now if you marke well, he should rather say afflictions are for sinne, because they are to preserve from sinne, even as we say a medicine is for the Plague, which preserves from the Plague. And he confesses *pag.* 34. that God sees that afflictions will purge and take away bad humours. So that whereas he said afflictions are not for sinne, but from sinne, he crosseth himselfe; for if they be from sinne, that is, to free from sinne, then they are for sinne.

Membra distinctionis non debent coincidere. but these doe, for in that afflictions are from sin, so as to purge from sinne, they are therefore for sinne.

We do not say that they are properly punishments for sin to those that beleeve, yet we say they are for the purging and preventing of sinne. And we also hold, that they are fatherly chastisements and corrections for sinne. *Rev.* 3. 19. *As many as I love, I rebuke and chasten.* What he rebukes he chastens; Now he rebukes for sinne, therefore he chastens for sinne. *Psal.* 39. 11. *David* saith, *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away, &c.* And the Apostle saith, *For this cause many are weake and sickly among you, &c.* even *among them that were judged of the Lord, that they might not be condemned with the world,* 1 *Cor.* 11. 30. 32. Wherefore was holy *Zachary* struck dumb, but *because of his unbeliefe? Luke* 1. 20. And Saint *Peter* saith, *The time is come that judgement must begin at the house of God,* (as they are opposed to the wicked and ungodly) for it followes, *and if it begin at us, what shall be the end of them that obey not the Gospel of God? and if the righteous scarce be saved, where shall the ungodly and sinner appeare?* 1 *Pet.* 4. 17, 18.

But why did the Doctor coyne this distinction never heard of before, at least in Gods word? I know no reason why, unlesse it were to keep people from godly sorrow and hearty humiliation for sinne, which he is still snarling at, as you may often

ten ſee in theſe Sermons: which being once granted, will open ſuch a gap to all ungodlineſſe, that it will be the ruine of all Religion.

Doctor Criſp, Page 36. Sect. 7.

Give me a beleever that hath ſet his footing truly in Chriſt, and he blaſphemes Chriſt that dares ſerve a writ of damnation upon that perſon. Suppoſe a beleever be over-taken in a groſſe ſinne, it is a deſperate thing in any man, ſo much as to ſerve a writ of damnation upon this beleever.

Anſwer.

So is it a deſperate thing to ſay abſolutely, that any man ſhall be damned, though for the preſent he be an infidell, therefore his Law-termes and Logick might well have beene ſpared, and his exceeding heat in this buſineſſe needed not. For we dare not *ſerve a writ of damnation upon an Atheiſt*, becauſe he may be brought to the knowledge of the truth. And yet we dare ſay to a beleever in profeſſion, that fals into groſſe ſinne, that *unleſſe he repent he ſhall periſh.* And more than this, we dare excommunicate ſuch, and *deliver them to Satan*, as the Apoſtle ſaith, *for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus*, 1 Cor. 5. 5.

Doctor Criſp, Page 36. Sect. 8.

And I ſay unto thee thy ſelfe, who ever thou art, that art ready to charge damnation upon thy ſelfe, when thou art over-taken, thou doeſt the greateſt injury to the Lord Jeſus Chriſt that can be, for in it thou directly overthroweſt the fulneſſe of the grace of Chriſt, and the fulneſſe of the ſatisfaction of Chriſt to the Father.

Anſwer.

See how violently this Doctor is carried againſt a poore humble ſoule, that charges damnation upon it ſelfe, becauſe over-taken with groſſe ſinne, (for that is mentioned before) as if this were the greateſt injury that can be done to Chriſt Jeſus. This is the next way to make them beleeve they have ſinned againſt the Holy Ghoſt, which tender conſciences are too apt to charge themſelves withall; for this is the greateſt injury that can be done to the Lord Jeſus, to *ſinne againſt the Holy Ghoſt.*

And ſurely thoſe that curſe and ſweare by the name of the Lord:

Lord Jesus, by his bloud & wounds, &c. and such as deny Christ, as *Peter* did, and persecute him, as the Scribes and Pharisees did, *doe greater injury to Christ* than these which condemne themselves for their grosse sins.

O but they *directly overthrow the fulnesse of the Grace of Christ, &c.* I will not say this is a *direct lye*, but I say it is utterly false, and that they doe more wrong to these poore soules in saying so, than these doe unto Christ. For when they thus charge damnation upon themselves in time of temptation, they doe not question *Christs satisfaction* or *fulnesse of grace*, but their *own faith and condition*, fearing that they are none of Christs.

Doctor Crisp, Page 36, 37. Sect. 9.

Object. *But you will say unto me, this is presumption. Then may a man goon, and doe what he list, there is no feare of damnation, &c.*

Answer. *It is true, were a man to be guided by himselfe, and to order his own way according to the pleasure of his owne will; But beloved, you must know, that the same Christ that hath borne the wrath of the Father, and the effects thereof, and doth free poore sinners from damnation, the same Christ doth take as strict an order, to restraine and keep in the spirits of a man, as to save that man, &c.*

Answer.

If this be true, then why should he lay such a sinne to the charge of those before mentioned, for charging damnation upon themselves, upon occasion of falling into grosse sinnes? for may not a man suspect himselfe to be no true beleever, when he cannot see Christ hath taken such strict order, as to restraine and keep his spirit from such sins?

Marke, I doe not say, that any sinne can cut off a true beleever from Christ, or hinder his salvation, but it must needs shake his hope and confidence, and hinder his consolation, if he fall into grosse sinnes as *David* did. See *Psal.* 51. Title and Text. And therefore the *Antinomians*, that are so little troubled at grosse sinnes, but can presently close with Christ upon such foule fals, they are of another spirit than holy *David* was.

Doctor Crisp, Page 38. Sect. 10.

Why must not hell and damnation be a bridle to keepe men in, will you say? Marke what the Psalmist speaks, Psal. 110. 3. Thy people shall be a willing people. *Here you see how tame the people of God,*

the

the people of Christ are, thy people are a willing people; *how so, for feare of damnation? No such thing, but* in the day of thy power, and in the beauty of holinesse they shall be a willing people.

Answer.

This contradicts what he said before in the same page, to wit, that God hampers *Ephraim*, meaning by chastisements, as appeares by by the 37. page, I have heard *Ephraim* bemoaning himselfe thus, 'Thou hast chastised me, and I was chastised as 'a Bullock unaccustomed to the yoke; here is a wild Bull, saith 'he, an unruly creature: you may be sure *Ephraim* was thus, 'God hampers *Ephraim* well enough for all this, &c. And yet here he makes as if hell and damnation might not be threatned as a bridle to keepe men in, or to humble and hamper them. I am sure our Saviour threatned the damnation of hell to some, *Mat.*23.33. and he threatned to remove the Candlestick from *Ephesus*, *Rev.*2. And to them of *Thyatira* he threatens great tribulation, *verse* 22. and to kill them with death, *verse* 23. and to spew those of *Laodicea* out of his mouth, unlesse they be zealous and repent, *Ch.*3.16.19.

Jer. 31.18. & 19.

Matth 23.33. Rev.2.5.22, 23. Rev.3.16.v.19

Doctor Crisp, p.39. Sect. 11.

The grasse and pasture is so sweet, that Christ hath put a believer into, that though there be no bounds to keepe in such a soule, yet it will never goe out of this fat pasture to feed on a barren common.

Answer.

This he hath said, but not proved, *that the pasture is so sweet*, &c. Indeed, as hee makes the matter afterward, it is unreasonable sweet. But his Christ differs from the true Christ, who told his Disciples that dreamed of such dainties, that *they must drinke of a bitter cup of affliction*; and in generall, *whosoever will come after Christ, must deny himselfe, and take up his Crosse daily, and follow him*, Luke 9. 23. And that which keepes us from breaking our bounds, is rather bitternesse than sweetnes, as the Scriptures testifie, and the seed of God remaining in us, which is immortall.

1 Joh.3.9. 1 Pet.1.23.

Doctor Crisp, Pag.43. Sect.12.

Speaking that Christ is a way to all those graces, that are fruits of the grace and favour of God, he gives some instances.

The first of all these kinds of the grace of God that he doth ever be-

ſtow upon a perſon is, the opening his eyes to ſee himſelfe filthy, and to ſee what he is; Here begins a cloſing with Chriſt, to ſee a need of him, and to ſee the uſefulneſſe of him being received. Now marke this great buſineſſe of opening the eyes, and you ſhall ſee, he is the way unto it; Iſa. 42. 6. *I will give thee for a Covenant to the people to open the blind eyes: you ſee it is Chriſt that muſt open the blind eyes of men. Beloved, men are miſtaken, that thinke that the Law makes men to ſee their owne vileneſſe, for a gracious ſight of our owne vileneſſe is the onely worke of Chriſt. The Law is a Looking-glaſſe able to repreſent the filthineſſe of a perſon, but the Law gives not eyes to ſee that filthineſſe, &c.*

Anſwer.

See Serm 6. Here the Doctor hath ſaid enough to overthrow much of that he teaches afterward. For he holds that Chriſt juſtifies before any qualification is wrought in us, before any alteration at all, and here he ſaith that firſt Chriſt doth open our eyes to ſee a need of Chriſt and uſefulneſſe of him, and ſo begins a cloſing with Chriſt, whereupon followes juſtification. But of this hereafter.

Next he notably bewrayes his malice againſt the Law of God, ſhewing himſelfe a right *Antinomian*. *Men are miſtaken*, ſaith he, *that thinke that the Law makes men ſee their owne vileneſſe*, and why? becauſe *this is the onely worke of Chriſt*, this is his reaſon. Why, no more doth the Goſpel open the eyes, if Chriſt alone doe it without uſe of theſe as inſtruments. He might therefore as well exclude the Goſpel as the Law. Therefore I ſaid before, that he here bewraies his malice to the Law, and ſhewes himſelfe an *Antinomian*, howſoever he declines the name afterward in his ninth Sermon.

We are not miſtaken when we hold that the Law is an inſtrument to open or inlighten the eyes, and Chriſt is the prin-
Pſal 19. 7. & 8. cipall. Read *Pſal.* 19. 7, 8. *The Law of the Lord is perfect, converting the ſoule: The Teſtimony of the Lord is ſure, making wiſe the ſimple. The Commandement of the Lord is pure, enlightning the eyes.* And ſo likewiſe Miniſters are ſaid *to open mens eyes by preaching the Word, and to bring them from darkneſſe to light*, Acts 26. 18. So that the Law by Chriſts appointment is more than a Look-
Pag. 107. ing-glaſſe. Yea Doctor *Criſp* himſelfe ſaith afterward out of

the

the Psalmist, that *the Commandements of God give light unto the eyes, and the Gospel out of question makes the simple wise,* page 107.

Wherefore as the Law cannot give light but by virtue of Christ the Law-giver, so will not Christ give light or sight, but by his Law and Word, though the Doctor intimate otherwise, as though he did it by immediate inspiration.

Doctor Crisp, Pag. 44. Sect. 13.

Secondly, repentance is a great grace, yet you shall finde, beloved, in the 13. chap. of the Acts, that it is meerely the worke of Christ to give Repentance unto men. God hath set him up to be a Prince and a Saviour, and to grant Repentance unto life.

Answer.

We teach Repentance more and better then they doe, and we say that Christ must give Repentance according to that, not *Acts* 13. but 5. 31. and 11. 18. God is said to give Repentance unto life. But yet we suspect his word [meerely] when he saith It is [meerly] the worke of Christ. If he take meerly for without meanes, or immediately, we utterly deny it. And say, that Christ doth not meerly, that is, without meanes, grant Repentance, but by the ministery of the Word, that doth *preach Repentance and Remission of sinnes,* according to that commission, *Luke* 24. 47.

Doctor Crisp, Pag. 45. Sect. 14.

Faith is a great grace of graces, and the root of all graces to beleevers, and it is properly Christ, and none but Christ, that workes faith in a beleever; the Apostle speakes expressely, Heb. 12. 2. looking to Jesus the Author and finisher of your faith, &c.

Answer.

This we constantly affirme that Christ is the Author and finisher of our faith, yet Christ workes this faith by the ministery of men, for *faith comes by hearing of a Preacher sent,* Rom. 10. 15, 17. But how will he make this good, that Faith is the root of all graces, seeing he saith knowledge is a grace that is wrought first? And why did he put Repentance before Faith, unlesse it went before it? or else doth he make Faith and Repentance the same, as some of his followers say they are? It seems he makes little or no difference betweene them, because he puts

them in the same series or section, and doth not say. Thirdly,
Matth. 27. 3. Acts 8. 13. when he saith that Faith is a great grace, &c. He might have done wel to have told us, what Repentance and Faith he means. For *Judas* repented, and *Simon Magus* beleeved. If any of his followers say that this is cavilling, because we must needs understand him of true Faith and Repentance, but the faith of *Simon Magus*, and repentance of *Judas* was not sound and saving: Then I reply, that the Doctor disputing so much about Justification and the Covenant of free Grace as he doth, should not so slightly let passe Faith and Repentance, and not once in all these Sermons tell us what they are; onely hee speaks a little of Faith, that it is a comming to, or a receiving of Christ, and this is all: which I must needs note as a grosse oversight at the best, if not a wilfull neglect. And so I have done with his second Sermon.

An Answer to divers things in the third Sermon, *p.* 52. upon the same Text. *John* 14. 6. *I am the way, &c.*

In the beginning of this Sermon he labours to cleare that which some stumbled at, as he saith, to wit, this Position. The punishment or rod of God, or rather chastisemtnt, is *not for sinne, but from sinne*: wherein he saith much what as he did before, not any whit clearing his unsound distinction, onely he seemes to say something more *pag.* 54. *God heretofore afflicted for sinne, now God doth afflict men from sinne, saith he, This is all the fruit saith the Prophet, to take away their sinnes, not to take away their present sinne, as if affliction did make an end, and so blot out transgression, this doth directly strike at the heart of Christ himselfe; But this is all the fruit to take away sinne, that is, to breake off sinne, to prevent sin.*

Answer.

But he should have told us the reason why God heretofore afflicted for sinne, and not now. This strikes I am sure at Christs heart, as if his sufferings were not al-sufficient in all ages as well as in this last age. So we must needs understand his words, and then he hath spun a faire thread to strangle Christs sufferings in regard of the antient Church. But I know where he learned

learned this, even of his old Maſter *Eaton.*

But howſoever, he makes good what I ſaid before, That if it be from ſinne, that is, to take away or breake off ſinne, then from ſinne and for ſinne are the ſame in effect, and are not diſtinct, as they ſhould be by his other words, making them oppoſit. For that is for ſinne which is to breake off from ſinne.

Doctor *Criſpe*, Pag. 54, Sect. 2.

If you will but carry it clearly without carping, or a ſpirit that ſeekes contention and quarrelling, you ſhall never need to ſtumble at ſuch a poſition as this.

Anſwer.

This man would have us ſwallow all without chewing, and ſo choake our ſelves with bones in ſtead of meat. But if he will have men not to ſtop, or ſtumble at his doctrine, he muſt carry the matter more clearly then he doth, or more cleanly at the leaſt, and not forſake the ordinary phraſe of Scripture, and coyne diſtinctions to confirme his owne devices. But to mend the matter, he tels us next, That

Doctor *Criſpe*, Pag. 55. Sect. 3.

Afflictions are the ſmiles of God, as gracious as the choyceſt embraces. God doth never manifeſt a loving ſtroking of the ſoule more then he doth when he afflicts it.

Anſwer.

This is a plaine *Paradox*, and he may as well make men beleeve any thing as this. As if *ſtriking and ſtroking* were all one. They may indeed proceed from the ſame fatherly affection, and tend to the ſame end, which is all that his reaſon annexed doth prove; but to ſay, God ſmiles when he afflicts, or that afflictions are his *gracious ſmiles and choyceſt embraces*, is very ſtrange *Divinity*. No marvell they make ſo ſlight of ſinne, and Gods fatherly anger, when his ſpirit is grieved, and ſo ſlight mourning and humiliation for ſinne, ſeeing they are taught, That afflictions are the ſmiles of God.

I am perſwaded notwithſtanding, that they would be loath God ſhould ſend many ſuch ſmiles upon them. If he ſhould, as I ſuppoſe he will, if they belong unto him, I beleeve their faith will faile them in that particular.

Doctor *Crispe*, Pag. 55. Sect. 4.

Next he tels us what kind of way Christ is to those that come to the Father by him. Take notice in generall, that the Lord hath laid out Christ a way with all the possible conveniences that may, either winne a people to this way, or satisfie and refresh a people that are in this way. He hath so furnished Christ the way with all possible accommodations, as there cannot be devised what the heart of man himselfe can desire, but he shall finde it in this way Christ. All which the Doctor speakes by way of motive, as he saith, to stirre them up and quicken them to set footing into this way.

Answer.

This I confesse is an admirable way to winne and worke upon good and bad, and therefore very dangerous, if these be delusions, plausible and pleasing to flesh and bloud, as wee shall finde anon. But let them tell us by the way, how this can stand with that of our Saviour, *Matth.* 10. 34. *Thinke not that I am come to send peace on the earth, I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, &c.* verse 35, 36. And that in *Luke* 14. 33. *Whosoever he be that forsaketh not all that he hath he cannot be my Disciple.* Is it so easie a matter to forsake all, father and mother and wife and living and life it selfe, as you may see the particulars, *ver.* 26? You may therefore clearly see, that our blessed Saviour and Doctor *Crispe* doe wonderfully differ, and that he teacheth another Christ, and a wrong way to Heaven. Now to the particulars.

D. Crisp, Pag. 56. Sect. 5.

In the first place there is this great and ineffable excellency, and accommodation in Christ the way, that he is a free way for all commers to enter into, without any cause of feare that they shall trespasse by entring. He is a free way I say, a way that costs nothing, a way barred up to no person whatsoever, &c.

Answer.

He tels us here that this way is so free that there is no *cause of feare* for any that will come: Indeed as he orders the way, it is enough to take away all feare, even *the feare of God*, for I dare say, those that have *least feare of God* will like this way well enough; but not Christs way. For, as I said before, our

Saviour

Saviour Christ tels us, that *if any man will come after him, he must deny himselfe, and take up his Crosse and follow him, Matth.* 16. 24. And *except a man be borne againe, he cannot enter into the Kingdome of Heaven. John* 3. 3, 5. And whereas he saith, This way costs nothing, and is barred up to none whatsoever; I say, let men take heed, lest they be deceived by this way. It is true, Christ offers grace *freely*; but yet whosoever will have Christ, must see such a necessity of him, and an excellency in him; as that they must be willing to lose all for him, for *he that loves father or mother, sonne or daughter, more than Christ*, is not worthy of him, that is, shall have none of him, *Mat.* 10. 37. Rev. 22. 17.

Afterward the Doctor declaring how deare it cost God the Father and the Son Christ himselfe, though it cost us nothing, hath some strange passages, for he seems so ravisht, as if he were beside himselfe.

Doctor Crisp, Pag. 58. Sect. 6.

Must it not go neere to God to part with such a Sonne? Nay, must it not go neere to him that he himselfe must be, not onely a spectator of all that cruelty, *but he must be the principall Actor himselfe in all the* Tragedy? *He doth not onely leave Christ to men, but when men could not fetch blood enough, he takes the rod into his owne hand, and will fetch blood himselfe from his beloved Sonne. It pleased the Lord to bruise him, saith the Prophet,* Isa. 53. *It did not onely please the Lord that men should bruise him, but it pleased the Lord himselfe to bruise him: It was a strange apprehension, that God should looke upon the anguish of the soule of Christ, and in stead of breaking out into furiousnesse against the instruments of cruelty, he himselfe should be satisfied with beholding it, as much as to say, it did his heart good to see it, He shall see of the travell of his soule, and be satisfied, not onely satisfied towards men, but satisfied in himselfe.*

And a little after he addes. *One would thinke God should rejoyce to see the confusion of his enemies, and not rejoyce to see the bitternesse of the travell of the soule of his Son, &c.*

Answer.

How can the beginning and the end of this discourse hold together? He saith, that it must needs go neere to him to be not onely a spectator, but an Actor in this Tragedy, and yet in the end addes, that it did his heart good to behold it. Is

not

Doctor *Crispe*, Pag. 55. Sect. 4.

Next he tels us what kind of way Christ is to those that come to the Father by him. Take notice in generall, that the Lord hath laid out Christ a way with all the possible conveniences that may, either winne a people to this way, or satisfie and refresh a people that are in this way. He hath so furnished Christ the way with all possible accommodations, as there cannot be devised what the heart of man himselfe can desire, but he shall finde it in this way Christ. All which the Doctor speakes by way of motive, as he saith, to stirre them up and quicken them to set footing into this way.

Answer.

This I confesse is an admirable way to winne and worke upon good and bad, and therefore very dangerous, if these be delusions, plausible and pleasing to flesh and bloud, as wee shall finde anon. But let them tell us by the way, how this can stand with that of our Saviour, *Matth.* 10. 34. *Thinke not that I am come to send peace on the earth, I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, &c.* verse 35, 36. And that in *Luke* 14. 33. *Whosoever he be that forsaketh not all that he hath he cannot be my Disciple.* Is it so easie a matter to forsake all, father and mother and wife and living and life it selfe, as you may see the particulars, *ver.* 26? You may therefore clearly see, that our blessed Saviour and Doctor *Crispe* doe wonderfully differ, and that he teacheth another Christ, and a wrong way to Heaven. Now to the particulars.

D. Crisp, Pag. 56. Sect. 5.

In the first place there is this great and ineffable excellency, and accommodation in Christ the way, that he is a free way for all commers to enter into, without any cause of feare that they shall trespasse by entring. He is a free way I say, a way that costs nothing, a way barred up to no person whatsoever, &c.

Answer.

He tels us here that this way is so free that there is no *cause of feare* for any that will come: Indeed as he orders the way, it is enough to take away all feare, even *the feare of God*, for I dare say, those that have *least feare of God* will like this way well enough; but not Christs way. For, as I said before, our

Saviour Christ tels us, that *if any man will come after him, he must deny himselfe, and take up his Crosse and follow him, Matth.* 16. 24. And *except a man be borne againe, he cannot enter into the Kingdome of Heaven, John* 3. 3, 5. And whereas he saith, This way costs nothing, and is barred up to none whatsoever; I say, let men take heed, lest they be deceived by this way. It is true, Christ offers grace *freely*; but yet whosoever will have Christ, must see such a necessity of him, and an excellency in him; as that they must be willing to lose all for him, for *he that loves father or mother, sonne or daughter, more than Christ*, is not worthy of him, that is, shall have none of him, *Mat.* 10. 37. Rev. 22. 17.

Afterward the Doctor declaring how deare it cost God the Father and the Son Christ himselfe, though it cost us nothing, hath some strange passages, for he seems so ravisht, as if he were beside himselfe.

Doctor Crisp, Pag. 58. Sect. 6.

Must it not go neere to God to part with such a Sonne? Nay, must it not go neere to him that he himselfe must be, not onely a spectator of all that cruelty, *but he must be the principall Actor himselfe in all the* Tragedy? *He doth not onely leave Christ to men, but when men could not fetch bloud enough, he takes the rod into his owne hand, and will fetch bloud himselfe from his beloved Sonne. It pleased the Lord to bruise him, saith the Prophet,* Isa. 53. *It did not onely please the Lord that men should bruise him, but it pleased the Lord himselfe to bruise him: It was a strange apprehension, that God should looke upon the anguish of the soule of Christ, and in stead of breaking out into furiousnesse against the instruments of cruelty, he himselfe should be satisfied with beholding it, as much as to say, it did his heart good to see it, He shall see of the travell of his soule, and be satisfied, not onely satisfied towards men, but satisfied in himselfe.*

And a little after he addes. *One would thinke God should rejoyce to see the confusion of his enemies, and not rejoyce to see the bitternesse of the travell of the soule of his Son, &c.*

Answer.

How can the beginning and the end of this discourse hold together? He saith, that it must needs go neere to him to be not onely a spectator, but an Actor in this Tragedy, and yet in the end addes, that it did his heart good to behold it. Is

not

not this a contradiction? And whereas he saith it *pleased* God to bruise him, the meaning is not, that he *tooke pleasure* or delight in bruising of him, that were *cruelty* to doe, and *blasphemy* to affirme; but the meaning is, he thought good so to doe, to shew his love to his Elect: yet mark how he goes on against sense or reason.

Doctor Crisp, Pag. 56. Sect. 7.

This it cost the Father, he must not onely behold or allow the sufferings of his Sonne, but he must be an Actor of it himselfe, nay he must be pleased in it.

Answer.

Was it such cost to the Father *to be pleased?* yea, *to be exceedingly pleased*, as he saith in the next words? Can it be imagined a trouble or griefe, (for that is the cost he speaks of) can it be imagined I say *a great trouble or griefe to be exceedingly pleased?* what non-sense is here? yet he saith, *certainly the Father was exceedingly pleased.* Then *I* say, certainly he was not so grieved to see his suffering.

We acknowledge that God did most freely and willingly send his Sonne, his onely Sonne, to suffer for sinfull men and women, and that he did not grieve to part with his deare Son to doe us good, which should even ravish our hearts with love to our gracious God; but to say, *that it went to his heart to part with him*, derogates from the Majesty and goodnesse of God, making him like a man; or to say that *he rejoyced in the sufferings of his Sonne, and that it did his heart good to see them*, is such *a Frier-like fancy*, as if he had preached a Good-friday Sermon amongst superstitious Papists.

Doctor Crisp, Pag. 61, 62. Sect. 8.

This Christ is a free way to all sorts of men, none excepted, non prohibited, who ever will may set footing in Christ, there is nothing can barre one person more than another from entring into Christ as away. I know, beloved, this seemes harsh in the eares of some people, that there is no difference to be made among men, not onely poore as well as rich, but that the wicked as well as the godly are admitted, that is strange. But let me tell you beloved, Christ is a free way for a drunkard, for a whoremonger, for an harlot, an enemy to Christ; I say Christ is as free a way for such a person to enter into him, as for the most godly person in the world. But doe not mistake

me,

me, I doe not say, Christ is a free way to walke in him, and yet to continue in such a condition; for Christ will never leave a man in such filthinesse to whom he hath given to enter into himselfe: mark well what I say: but for entrance into him, Christ is as free a way for the vilest sort of sinners, as for any person under Heaven, if Christ have given a heart to a sinner to set footing into himselfe, that is, to receive, to take him for his Christ. If Christ have given him an heart to take him for his Christ in reality, to take him truly and unfainedly: Christ is a way for such a person to the Father, though he be the vilest person under Heaven, and he is to him a way unto the Father while he is ungodly before he is amended, and he may take his part in this Christ as an ungodly person, as well as when he is righteous.

Mark what he means by setting foot in Christ, *i. e.* to take him for our Christ.

Answer.

In the beginning of this Section the Doctor saith, That he knew this doctrine would *seeme harsh in the eares of some people, that not onely poore as well as rich, but wicked as well as godly are admitted.* But to whom doth this seeme harsh? sure *to the most holy and heavenly people of God*, that are best acquainted with the word of Christ. For no man living can prove this that he hath said either by Gods Word, or any good reason. Gods Word saith the contrary. It is true the Apostle *Peter* said, *God is no respecter of persons*, yet he addes, *but in every Nation he that feareth God and worketh righteousnesse is accepted of him*, Acts 10. 34, 35. Marke how he is *no respecter of persons, not Jewes more than Gentiles, not males more then females, nor free more than bond*, Gal. 3. 28. He makes no difference in regard of the outward condition, but in respect of the inward qualification he doth, as you may see by that he addes, namely the feare of God, that makes a wide difference. If Doctor *Crisps* doctrine be true, he should have said thus. God is no respecter of persons, but in every Nation he that feareth not God and worketh wickednesse is as well accepted of him, if he come unto him, as he that feareth him and worketh righteousnesse; But let any man shew such a Scripture, and I will yeeld the cause. Againe, as it is against Scripture, so it is against common sense and reason which he saith. First, he supposeth the vilest person under Heaven can really and unfainedly receive Christ, while he remaines so ungodly, before he be amended, yea receive him for his Christ,

Gal. 3. 28.

with an heart given him of Christ, while he is ungodly and unamended. Is it possible to have an heart to receive Christ for our Christ, and remaine as vile as any person under Heaven, at the same instant? *The naturall man we know cannot receive the things of God*, 1 *Cor.* 2. 14. And sure if the heart be changed or altered, so is the whole man in some measure. For out of the abundance of the heart the mouth speaks, and hand works, and feet walk, *Mat.* 12. 34, 35.

See *pag.* 414. Serm. 14.

Secondly, this receiving Christ for our Christ is either carnall, or spirituall. If carnall, then it cannot stand with that which he saith afterward, *viz.* That comming to, and receiving Christ is all one with beleeving, as indeed it is, *John* 1. 12. Now, how can any man conceive a man to be a beleever, and receive Christ by faith, and yet remaine as vile and wicked as ever at the same time? Before a man beleeve he is dead spiritually, when a man beleeves he is alive, and spiritually raised from the dead. And can we imagine a man can be dead and alive both at once? Methinkes if men were not strangely given over to beleeve lies, they would never endure or beleeve such grosse, graceless, and giddy absurdities as these. And yet this or the like is often averred by this Author, even almost in every Sermon, or on every Text in this booke, and that with such confidence as is strange.

See *pag.* 170. Serm. 6. How can you consider a person a beleeving person, & withall an ungodly person?

See *pag.* 418. 419. 421. 427.

Thus I have shewed how it might well seeme harsh to Gods holy servants, that best understand the Gospel of Christ. But on the other side I may as safely say, That this *Gospel and Free-Grace* by him thus delivered, will most abundantly please the carnall palats of the worst men in the world, even Atheists, drunkards, riotous, and rankest rebels that can be. And therefore I need go no further for confutation of this, not so much Antinomian, as Antievangelical conceit, than to good-fellow-drunkards, profane Sabbath-breakers, swearing swaggerers, and the like, who will undoubtingly relish this doctrine, that agrees so well with their owne humours and principles as these things doe.

Whereas our blessed Saviours doctrine runnes farre otherwise, *Repent, saith he, for the Kingdome of Heaven is at hand*, which was at his very first preaching, *Matth.* 4. 17. *And except*

you

your righteousnesse exceed the righteousnesse of the Scribes, &c. ye shall in no case enter into the Kingdome of Heaven, Matth. 5. 20. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven: but he that doth the will of my Father in Heaven*, Matth. 7. 21. See more *verse* 24, 25, 26. &c. Hence that expression of the wicked, *We will not have this man reigne over us*, Luke 19. 14. because he gave them pounds to occupy till he came, *verse* 13. where those onely were accepted and rewarded that well imployed their Masters money, and the idle servant had his money taken away, and those wicked that would not have Christ reigne over them, *were slaine before his face*, verse 27. Now let any indifferent man judge how harsh that of the Doctor must needs seeme to holy mens eares; which saith, *that wicked as well as godly are admitted to Christ, while they remaine such, and that Christ is as free a way for a drunkard, or an enemy to Christ, as for the most godly person in the world.* Now see his proofe. Vers. 17. &c. Vers. 24.

Doctor Crisp, Page 63. Sect. 9.

I would faine have this point cleared, and fully and exactly proved, because I doubt many persons will not receive it, but I tell you we must not be afraid to set forth the praise of the glory of Gods grace, as fearing the squeamishnesse of the stomacks of some men.

Answer.

Good cause he had to feare and doubt that many would not receive this point of his, and we have as much reason to suspect his *exact proofe*, as he tals it; And for the squeamishnesse of mens stomacks that he speaks of, I say, they that can digest this doctrine of his, have stomacks like the Ostridge, that they say, can digest iron. But he must not be afraid, he saith, to set forth the praise of the glory of Gods grace. No, but he might have feared and trembled to prostitute Gods grace, as he doth, to the baset and vilest men in the world.

Doctor Crisp, Page 63. Sect. 10.

First, therefore consider that Christ is delivered over unto men to be their way unto the Father of meere gift, of free gift; What is freer than gift? That Christ is delivered over to be a way to the Father by a meere and absolute gift, is plainly expressed, Isa. 42. *I will give thee (saith he) to be a Covenant to the people. In matter of gift what is there in the richest man in the world, more than in the veriest begger*

to partake of it, supposing the thing that comes to him is a gift, a begger can take a gift as well as the richest man. Nay a thiefe, that is condemned to the Gallowes, may receive a gift of the King as well as the greatest favourite in the Court; and if any thing be tendered as a meere gift unto a thiefe, his very being a thiefe, and he being ready to be executed, is no prejudice in the world to barre him from participating of that which shall be bestowed upon him as a gift.

Answer.

Is this the *exact proofe* that was promised? It proves nothing so much as the weakneſſe of him that made it. For this onely proves that Chriſt is a free gift, which we never denied, but he was to prove that Chriſt is a free gift to all without exception, good and bad, &c. Whereas the Scripture is cleare that Chriſt is freely given to ſome certaine qualified perſons, as evidently appeares by that of Chriſt himſelfe, *John* 3. 16. *God ſo loved the world, that he gave his onely Sonne, that whoſoever beleeved in him ſhould not periſh.* So that he was not given to all promiſcuouſly, but onely to beleeving ſinners.

'Tis true, Chriſt is free for all ſorts of ſinners that will come and take Chriſt for their Chriſt by beleeving. But 'tis as true that none can come in their naturall condition, till there be ſome alteration wrought in them, no more than a dead man can walke, or a deafe man heare. Therefore marke our Saviours words, *John* 6. 44. *No man can come unto me, except the Father which hath ſent me, draw him*, and verſe 45. *They ſhall be all taught of God: every man therefore that hath heard and learned of the Father commeth unto me.* We cannot come till we be drawne, till we have heard and learned; that is, till we have ſeene how ſinfull we are, and what a ſufficient Saviour Chriſt is, and ſo are drawn out of our ſelves to come to Chriſt.

Doctor Criſp, Page 64. Sect. 11.

Object. *But will ſome ſay, though Chriſt be a gift, yet he is a gift upon condition.*

Anſwer. Anſw. *For that I cannot ſee but there is a flat contradiction, to ſay he is a gift, and yet conditions required. What are the conditions in a Covenant, but a meere bargaine and ſale? I will doe this, and thou ſhalt doe that; doe this and thou ſhalt have that: what difference is there between this and a bargaine and ſale? That God ſhould require*

require conditions of men, is but to receive Christ as upon bargaine and sale, but Christ must be really and actually a gift; or the King gives a pardon to a thiefe, what are the conditions? peradventure the thiefe can doe the King service, if his life be spared. But if his life be spared upon service doing, it is not a gift, but a bargaine. I say, it derogates from the nature of a gift, that there should be a condition required.

Answer.

It is no contradiction to say Christ is a gift, and yet conditions required, seeing God and Christ himselfe require and give the conditions, without which we are incapable of this gift, as I have shewed before, to wit knowledge and faith, &c. without which we cannot come to receive Christ. And for his bargaine and sale, that he keepes such a busle withall, here, and afterward; the Prophet saith, Ho, every one that thirsteth, Isa. 55. 1, 2, 3. come to the waters, and he that hath no money, come buy and eate, without money, without price. —Hearken diligently and eate ye that which is good, incline your eare, and come to me, and I will make an everlasting Covenant with you, even the Verse 7. sure mercies of *David*, which is Christ, *Acts* 13. 34. Then followes, Let the wicked forsake his wayes, &c. and let him return unto the Lord, and he will have mercy upon him, *Isa.* 55. 1, 2, 3. and 7.

Marke, here is a plaine Market to stop the Doctors mouth. Ho, every one that thirsteth, &c. and though they may buy without money, yet not without stomach, nor labour, &c. for they must be thirsty, hearken diligently, and come, yea they must forsake their wayes if they expect mercies, and pardon for their sinnes. The Doctor cannot reject this place, because out of the Old Testament, for he useth the first words oftener than once in his book, to prove there is nothing required. And for his similitude of a thief, he hath said enough to give us occasion to overthrow his point. For when a King shall give a thiefe or murderer a Pardon upon condition, that they leave off these sinnes and turn faithfull subjects, and honest men, will any man say this is a bargaine and sale? or can any man deny this to be a free gift? I suppose none but a mad man wil deny this. What a shame is it then that wise men will suffer themselves to be

When some small thing is required, but no valuable consideration, it may well be called a gift.

deluded with such senseleſſe similitudes, and silly stuffe as these are.

Doctor Crisp, Page 65. Sect. 12.

I say Christ is given to men first before they doe any thing in the world, and all they doe, they doe by Christ present in them. I live, yet not I, but Christ lives in me; and the life that I now live, I live by the faith of the Sonne of God. *We doe not so much as live but by the life of Christ, which is life in us.*

Answer.

This is just like the former, very absurd. Christ, he saith, is given to men before they doe any thing in the world, and all they doe, they doe by Christ present in them. What? must they not come to Christ, or receive Christ before Christ doe any thing as present in them? I trow they must, why then, they must doe something, to wit, come to Christ, or receive him for their Christ, as he saith before, ere Christ come into him.

We doe not deny, but that this power to be willing and able to receive Christ, is from the Spirit of Christ, but not from Christ dwelling or living in us. For he first comes *unto us*, before he comes *into us*: First, he fits and prepares us, before he takes possession of us. Christ and Belial cannot dwell together, therefore he drives out infidelity and other sinnes, so farre as he takes possession of our soules. And therefore this place of Saint *Paul* is impertinent. For as a learned Divine saith, we have some kind of life or quickning from Christ before Christ lives in us.

2 Cor. 6. 14, 15

Master *Thomas Hooker.*

Doctor Crisp, Page 66. Sect. 13.

There is no other motive that Christ should be the Christ of a person, then meerely the good pleasure of the Father, the bowels of God himselfe.

Answer.

What is this to the thing in hand? we speak not of *motives*, but of *meanes*, he hath quite altered the question. For we have often proved against Papists and *Arminians*, that nothing in man could move God to shew him mercy, but his *good will and pleasure*. But yet we say and affirme, that Christ doth both require, and worke some qualification in us, before we can take Christ for our Christ, which is the thing he did deny, and

Matth. 11. 25. Rom. 9.

was

was to disprove. He therefore doth but trifle away time in that which followes. Doctor Crisp, Page 67. Sect. 14.

To shew you a plaine Scripture that Christ doth become a way to the Father, meerly as a free gift without any thing in man required, looke into the 55. *of* Esa. *vers.* 1. Every one that thirsteth, *that is, every one that hath a mind,* come to the waters, and he that hath no money, come ye, buy & eat, come and buy wine and milk without mony & without price *(saith the Prophet) and then he falls upon an objurgation in the next verse:* Wherefore spend ye money for that which is not bread, and labour for that which satisfieth not? eate that which is good, and let your soule delight it selfe in fatnesse, incline your eares, hearken, and your soules shall live; I will make an everlasting Covenant with you, even the sure mercies of *David. Here is the closure of all; dost thou thirst, that is, hast thou a mind really to Christ, that Christ should say really to thy soule, I am thy salvation? It may be thou dost suspect, saying within thy selfe, Christ is not my portion, I am not fit for Christ, I am a great sinner. This is to bring a price to Christ; but you must* come without money and without price. *And what is this to come without money and without price? It is nothing but to take the offer of Christ, these waters of life, meerly and simply, as a gift brought, and this is the sure mercy indeed. These are the sure mercies of* David, &c.

Answer.

This *plaine Scripture,* as he cals it, is plaine indeed against him. For he saith that *it proves Christ a way to the Father meerly as a free gift, without any thing required in man,* whereas here be many things required, here is required *thirsting,* a *blessed quality, Matth.* 5. 6. Secondly, *Comming* is required. Thirdly, *buying and eating* is required. Fourthly, *hearkening diligently and inclining the eare* is required. And if he had looked but a little further, he should have seene more. *verse* 6, 7. *Seeking, calling upon God, and forsaking sinne* required. And are these nothing? If he had not beene blinded with his owne fancie, he would never have brought this place for a proofe, that proves so flat against him.

And yet mark one absurdity more, he saith, *for a man to suspect himselfe, and say, I am not fit for Christ, I am a great sinner; This is bringing a price to Christ.* Can this be a price to confesse our unworthinesse? well, let me tell thee whosoever thou art, if thou dost not bring this price, (if it be a price) I meane whosoever doth not *confesse his sinfulnesse and unfitnesse for Christ, shall never have any share in Christ.*

Doctor.

Doctor Crisp, Page 71. Sect. 15.

If any thing were done on our part to partake of Christ, we might have wherein to boast, Rom. 4. 2. *If* Abraham *were justified by workes, he had whereof to glory, we should have whereof to glory, if we should have the least hand in the participating of Christ.*

Answer.

What? not *the least hand in participating of Christ*? surely we
John 1. 12. must have the hand of faith to receive him, else we shall never have him. I doe not meane that we must have faith from our selves, for it is the gift of God, but yet we must have this hand of faith in our selves, before we can participate of Christ; which I will prove by that very place he hath in the foregoing page,
Ephes. 2. 8. 70. *Ephes.* 2. 8. *By grace yee are saved through faith.* As we are saved *by grace*, so *through faith*; though the Doctor most shamefully denies this afterward, that we are justified by or through faith, *Serm.* 6.

And for all this we have no cause of boasting, no more than a begger may boast of his almes, because he had a hand to receive it, and likewise because we speake of no required qualifications, but such as Christ workes in us; where then is boasting? Therefore that which followes about the uncertainty of conditions, if our assurance should depend upon them, is very frivolous, because we have Gods promise that he will work them in us.

Doctor Crisp, Page 74. Sect. 16.

In the next place he shewes that Christ is a safe way to those that take him, and among other proofes this is one. Beleevers that receive Christ have not only the guard of Angels to secure them, but they have the guard of the Spirit of Christ, that shall lead them, not onely into truth, but into all truth, and he repeats it again.

Answer.

If this be true, that the Spirit leads all those that beleeve into all truth, then I dare boldly say that Dr. *Crisp* was no beleever, for I am sure he was not led into all truth, but into many grosse errours, which shall cleerly appeare before I have done, and I hope it shall be manifest to some that have too much doated on his Doctrine. As for that place of *the Spirit leading into all truth*, it was peculiar to the Apostles, who were infallibly

libly inspired, and therefore no other but such can be assured of the like, no not the Pope himselfe, for all his pretended infallibility, and supposed succession to Saint *Peter*.

Doctor Crisp, Page 75. Sect. 17.

Nay, he hath given himselfe to be his Protectour. I will never faile thee nor forsake thee; *Heb.* 13. 4. *rather* 5.

Answer.

This place indeed belongs to all beleevers for their comfort and strong consolation, but is applied, both in the Old and New Testament, to Christians in regard of temporall matters; yet I deny not, but that it may be applied to spirituall also, *a minori*, by an argument from the lesse to the greater. Yet I say it is ill propounded of him, for as he propounds it, it may prove as well, that Christ *will keepe us from all sinne, as from all errour*, which is the thing in hand. Now he denies the former, saying, that beleevers can doe nothing else but sinne, as we heard before, and therefore he doth not prove the latter. And yet let it be observed, that we doe not deny that Christ is the safest way, but onely shew the weakenesse of his proofes, for this place speaks nothing of Christ as a way. Serm. 1. p. 14.

Doctor Crisp, Pag. 75. Sect. 18.

Doe but looke into the 35. *of Isa. you shall see what safety there is in this way Christ*, verse 9. *In the eighth verse the Prophet tels us*, that a high way there shall be, and that way shall be called the way of holinesse, and the uncleane shall not passe over. *And in the* 9. v. *marke the security*, no Lion shall be there, nor any ravenous beast shall be found there, but the redeemed of the Lord shall walke there. *No Lion, no ravenous beast, nothing to make them miscarry.*

Answer.

Marke first how this way in *Isaiah* is called the way of holinesse, whereas before this Doctor told us, that holinesse was not the way to the Father. Secondly, it is said the uncleane shall not passe over. Therefore here is no roome for Adulterers and Drunkards, untill they be reformed and renewed, at least in heart, and resolution. Therefore he was farre wide, when he said before that such uncleane creatures have as good right to Christ as the most godly in the world. Thirdly, this way here mentioned, where there is no Lion nor ravenous beast, cannot (as I conceive) be understood of the ordinary way to Page 61, 62.

1 Pet. 5. 8. heaven ever since Christ, because the *Devill goes about like a roaring Lyon seeking whom he may devoure.* Therefore some extraordinary time must needs be meant, which I suppose is then when *Satan is bound*, Rev. 20. 2. which blessed estate of the Church is lively delineated, *Rev.* 21. and part of the 22. Chap. *Sed de hac re aliorum sit judicium.* Of this *let the Prophets judge.* 1 Cor. 14. 29, 32.

D. *Crispe*, Pag. 79. Sect. 19.

Yet still people will be cavilling, Where are good workes all this while? what, justified by faith alone? saved by Christ alone? Let mee tell you, If Christ be the way, workes are not the way except they be Christ. But must not we work? yea, but for other purposes, the Lord hath propounded other ends for which we are to work.

Answer.

Serm. 6. pag. 168. I know no Protestants that cavill at Justification by faith alone, but onely Doctor *Crispe* and some Popish Protestants. Now he denyes that we are justified by faith at all, but onely by Christ: his words are these, Pag. 167, 168. *Justification is an act of Christ, it is not an act of faith. But you will say* (saith he there) *it is an act of Christ by faith. I answer* (saith hee) *then Christ justifies not alone. Is faith Christ himselfe, if not, then Christ must have a partner, or else faith doth not justifie, but Christ alone doth it. Nay I say more. Christ doth justifie a person before he doth beleeve.* Thus he. Here is pitifull enterfering. He saith as much against faith as he doth against works, he saith Faith comes after Justification, as well as workes, and that faith is not Christ, as he said of workes, and so excludes faith, as well as works from Justification: and yet here he calls it cavilling to question Justification by faith alone; but we may truely call him *caviller*, because he *cavills* against *the one and the other*, and will allow neither that honour and place that God hath allotted them.

'Yea marke what followes in this same 79. Page. First, 'we are delivered from wrath before we step a step into any 'duties whatsoever, we doe not the duty to be delivered, but 'we doe the duty because we are delivered. So that it seemes, we must not so much as beleeve before deliverance, but beleeve that we are delivered; flat contrary to the Scripture, that saith,

With

With the heart man beleeveth unto righteousnesse. And St. *Peter* said to *Simon Magus*, Repent of thy wickednesse, and pray God, if perhaps the thought of thy heart may be forgiven thee: now *forgivenesse of sinnes is part of our justification.* Rom. 4. 6, 7. Act. 8. 22.

D. *Crispe*, Pag. 79. Sect. 20.

And seeing all things are settled by Christ for us of free gift, all we doe is for Christ himselfe, (I say) *that we doe, we doe for Christ, not for our selves; if we doe it for our selves, we doe but labour in vaine. Suppose we could compasse never so much good by doing, it is but labour in vaine, it was compassed before-hand for us. If a man will runne a hundred miles for money, if that money be profered to him before he step out of his house at his doore, his journey is in vaine, Christ comes and brings Justification, loving kindnesse, and salvation, he layes them downe, presents them, delivers them to the heart, when we are ungodly, he enters into Covenant that we should become his: what needes then all this travail for life and salvation, seeing it is here already?*

Answer.

Behold here the mystery of iniquity! behold what a sweete sugar-candy Religion these men have, to *save abundance of labour*, which we (poore soules) put our selves to! *It is labour in vaine* (say they) *to seeke any good to our selves by any thing we doe; being beleevers, all is done already and laid at our doores.* Wee goe *an hundred miles* (at least) *about the bush, and lose our labour when we have done, if we doe any thing for our owne salvation.* Was there ever such a gap opened among Christians, to idlenesse, loosenesse, and prophaneness?

What will these men say to that of the Apostle, *Work out your salvation with feare and trembling.* Phil. 2. 12. And 1 Cor. 15. 58. *Be stedfast, unmoveable, alwayes abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord,* And Rev. 14. 13. *Blessed are the dead that dye in the Lord, that they may rest from their labour, and their workes follow them.* And 1 Tim. 6. 17, 18, 19. *Charge them that are rich that they be good, and rich in good workes, ready to distribute, willing to communicate, laying up in store for themselves a good foundation, for the time to come that they may lay hold on eternall life.* And Rev. 22. 12. *Behold I*

come quickly, and my reward is with me, to give to every one according to his workes. Therefore it is evident we may doe our selves much good by our good workes. And it is ignorance to think, that because we must doe all for Christ, therefore we must doe nothing for our selves. We can doe nothing for Christ, but it is for our selves also. Surely we must pray for our selves, and after we have prayed for hallowing Gods Name, Kingdome, &c. we may pray for dayly bread, pardon, and power against sinne, and not lose our labour: we must *hearken* also for our selves, *that our soules may live*, Isa. 55. 3.

Matth. 6. 9. 10 11, 12, 13.

For though God hath promised, and Christ hath purchased all good for beleevers, yet we shall not have it, unlesse wee seeke for it by those means that he hath appointed. See Ezek. 36. 37. *I will yet for this be enquired of by the house of Israel, to doe it for them*, saith the Lord. And when *Paul* had a promise of *all the soules in the ship with him: yet he told them, that unlesse they abode in the ship they could not be saved.* So that I conclude, they may as well say, we are not to beleeve for our selves, as that we must doe nothing for our selves.

Acts 27. 24. & 31.

Doctor Crisp, Page 80. Sect. 21.

Objection. *But seeing we get nothing by it, this is discouragement for men to worke, may some say.* Answ. *It is true, it is discouragement to all selfish men to worke, and whether a man worke or worke not at all, it is all one, if he be but for himselfe. If a man worke never so much, and be wholly selfish for himselfe, God rejects it: but when a man will worke for Christ, for a man that hath a touch of the loving kindnesse of Christ, and therefore stands ready to speake forth the praise of the glory of his grace, that hath so freely saved him, for such a man to worke it is welcome to him for Christs sake.*

Answer.

One would thinke these men were all for Christ. And therefore condemne those as selfish that doe any thing for themselves. As if we might not *make our calling and election sure for our selves*, nor *pray for our selves, nor lay up treasure in Heaven for our selves, &c.* but for Christ. Doe you not see what a world of absurdities this man runnes unto?

2 Pet. 1. 10.

1 Cor. 10. 31. Mark the method of the Lords Prayer before mentioned.

It is ingenuously confessed of us, that *whether we eat or drink, or whatsoever we doe, we should doe all to the glory of God*, and yet in the

the second place we may seeke the safety of our owne soules and bodies, else we are *murderers*. And for this we have good incouragement from Christ, *Matth.21.22. All things whatsoever yee aske in prayer beleeving, yee shall receive.* See *Jam.* 4.2,3. *Phil.*4.6,7.

Know therefore that there is a two-fold selfe-love. 1. *A sinfull selfe-love*, which is all for the body, the other is a *holy selfe-love*, which is mainly for the soule: they that are all for themselves, are sicke of sinfull selfe-love, preferring the body before the soule; they that have this holy selfe-love, are for Christ and their neighbour as well as for themselves. God allowes us to love our selves, else why are we commanded to love our neighbour as our selves? As selfishnesse in one kind is base and brutish: so in the other 'tis Christian and commendable; for we will never love God well, till we love our selves aright, till we love our soules above our bodies.

Doctor Crisp, Page 81. Sect. 22.

You have many ingenuous spirits in the world, will be more free to serve a friend that hath already raised them, then others will be to serve a Master that they may be raised. There is a service of thankfulnesse, which usually is more cordiall, more sedulous then all mercenary services that are forced. This is the true service of a beleever in serving Christ, in regard of what Christ hath done already for him, and not in expectation of any thing Christ hath to doe, which he hath not yet done. He lookes upon all as perfectly done for him in the hand of Christ, and ready to be delivered out into his hand, as severall occasions require. And being thus completed by Christ, not to be mended by the creature, having nothing now to doe for himselfe; all he doth, he doth for Christ. Thus you see Christ is a neere way unto the Father, there cannot be possibly a neerer way: so that now there is a great deale of labour and bitternesse saved.

Answer.

He first tels what an *ingenuous spirit* will doe. Ingenuity I confesse, is a brave thing, and service of thankfulnesse farre above mercenary. But I am much mistaken, if those that imbrace this *Antinomian* Doctrine, grow not more remisse in service and obedience, than they were before: (I speake of such as did professe Religion before) I have some good experience of what I say, and doe not speak by hearsay onely. I could

produce ſuch evidences of their mocking and jeering at us, as *work-mongers, and ſuch as keepe a circle of duties, &c.* that may eaſily manifeſt their ſmall zeale in holy duties. And no marvell, for they have no need of doing any duty; *all being done already for them, and that perfectly in the hand of Chriſt*, as here you ſee; and on the other ſide they may be as confident that Chriſt hath no need of their ſervice, and ſo they can tell how *to ſave a great deale of labour and bitterneſſe*, as it followes here.

See Serm. 6. p 181.

Wherefore for all this brag *of ingenuity*, and *ſervice of thankfulneſſe, as more cordiall, and ſedulous, &c.* I am confident that many imbrace theſe opinions for their own ends, becauſe more pleaſing to their palates, and promiſe more eaſe, and accommodations: my reaſon is, becauſe I ſee ſo little ſelfe-deniall in them, though here pretended.

Object. You will ſay peradventure, Is not this ſelfe-deniall, to renounce our owne righteouſneſſe, and depend onely on the righteouſneſſe of Chriſt, and to looke for all from him?

Anſwer. I anſwer, all is not gold that gliſters. As for their owne righteouſneſſe, they care not for it, becauſe they confeſſe they can doe none, they doe nothing but ſinne, and they cannot renounce that they have not. And for depending on Chriſt for all, as having done all for them, what great matter is this? The profane wretches of the world doe juſt ſo. They hope God that made them wil ſave them, and beleeve that Chriſt died for them and they cannot ſave themſelves, doe what they can, and ſo lay all upon Chriſt; yet ſomething they will doe for faſhion ſake. Onely indeed they are not ſo confident of their ſalvation as the *Antinomians* are.

Againe, whereas he ſaith *a beleever is completed by Chriſt, not to be mended by the creature, having now nothing to doe for himſelfe, &c.* How can this ſtand with that which he formerly ſaid, a beleever can doe nothing elſe but ſinne? *pag.* 14. Nay, how doe theſe things agree with thoſe words of *Peter*, *Save your ſelves from this untoward generation*, *Acts* 2. 40. And thoſe of *Paul*, 2 *Cor.* 7. 1. *Let us cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God?* Marke, we are to cleanſe our ſelves, and to perfect holineſſe in the feare of God.

And

And why did he tell *Timothy* that *by so doing he should save himselfe and others*? 1 *Tim.* 4. 16. And *Peter* bid them give diligence to make their calling and election sure? 2 *Pet.* 1. 10. promising that *by doing those things they should never fall*. How these, and an hundred such like Apostolicall sayings can stand with this Doctors new divinity cannot be conceived. But to conclude why did the Apostle tell them that *Epaphras did labour fervently for the Colossians that they might stand perfect and compleate in all the will of God*? *Col.* 4. 12. This was lost labour if the Doctors opinion be true.

An Answer to the fourth Sermon on *Iohn* 14. 6.

John 14. 6. *I am the way, &c.*

Doctor Crisp, Page 84. Sect. 1.

Some are offended that I should say Christ is a way, even to the drunkard and to the whoremonger, and the vilest sort of persons have as good a right to Christ for their way to the Father, and to apply Christ to themselves as any. *But, beloved, be not injurious to the grace of God, be not injurious to your selves and others; what saith Christ himselfe, speaking to those justiciaries the Pharisees, both devout and blamelesse men in their lives? even* that Publicans and Harlots enter into the Kingdom of Heaven while they are shut out. *If we the Ministers of Jesus Christ should preach that a Whore had right to lay hold on the Kingdome of God in Christ, to lay hold upon Christ for salvation, this would be counted a licentious doctrine.*

Answer.

Why did he not quote the place where his proofe was? If he had, men might have soone discovered his shamefull abuse of our blessed Saviours words. The place is *Matth.* 21. 31. Wherein first observe that it is the application of that Parable of the two sonnes, whereof the first being *commanded by his father to worke in his Vineyard, said, I will not, but afterward repented, and went*, verse 28, 29. Likewise the *second, having the same command, said, I go sir, but went not*, verse 30. Then saith our Saviour unto the Priests and Elders, *whether of the twaine did the will of his father? They say to him, the first. Then Jesus said unto them, Verily I say unto you, the Publicans and Harlots goe into the* Matth. 21 31.

King-

Kingdome of Heaven before you, verse 31. And marke his reason, *For* John *came to you in the way of righteousnesse, and yee beleeved him not, but the Publicans and Harlots beleeved him, and yee when yee had seene it, repented not afterward that yee might beleeve him*, verse 32.

Now let any reasonable man judge, if Doctor *Crisp* have not wickedly wrested the words of Christ. The Parable was purposely proposed to reprove the unbeliefe and disobedience of the Priests and Elders, which came to examine him, *verse* 23. whom he here compared to that son that said hee would work, but did not, making a profession of Godlinesse, but denying the power and practise thereof; and by the other sonne, signifying the Publicans and Harlots, not *so remaining*, but *repenting*, and *beleeving*, and so fell to *working in their fathers Vineyard*. Which Parable doth so flatly confute a great part of the *Antinomian* doctrine, as if it had beene made of purpose against them, that are still snapping and snarling against working.

For see how point-blank the Doctor is against this Parable. He tels us that the Pharisees were both devout and blameless in their lives, whereas Christ blames them for want of faith and repentance, as being worse than those that were sometimes notorious sinners.

Secondly, the Doctor makes men beleeve that Publicans and Harlots entered into the Kingdome of Heaven, while they remained such; whereas our Saviour said, they repented, and so entered, and thereupon chargeth it upon the Priests, that although they saw such a good example, they repented not, that they might beleeve.

Lastly, the very letter of the Parable, and scope also, is to condemne those that were disobedient to the will of God, neglecting his worke, and not doing his will and command. And Doctor *Crisp* is ever and anon carping against works, and speaking favourably to Harlots, &c. Now marke a while his inference. *If we the Ministers of Christ should preach that a Whore hath right to lay hold on the Kingdome of God and Christ unto salvation, this will be counted a licentious doctrine.*

And surely we may well account it so, a licentious and lascivious doctrine, fitter for the Stage and *Brothel-house*, than for the

the *Pulpit*, to say that a Whore, without repentance, remaining a Whore, retaining her whorish heart, may be so bold and impudent as to lay hold on Christ, with her uncleane and filthy heart and hands. I am even ashamed to rake in this dunghill Doctrine, but that I am forced to it for the good of others.

The Doctors words must needs be understood thus, by the current of his speech.

But here some may well wonder, why the Doctor did so commend the Pharisees for *devout and blamelesse in their lives*, when as Christ himselfe did so cry out upon them: *Calling them whited Sepulchres full of rottennesse and extortion, covetous, hypocrites, a generation of Vipers, and that should be deprived of the Kingdome of God, because they did not bring forth the fruit thereof*, as it appeares *Matth.* 21. 43. I answer. There is a mystery of iniquity in this, which I shall presently discover. It is meerely to make the people beleeve that those Ministers that are most against their doctrine, are not to be beleeved, though they be both devout and blamelesse in their lives, because so were the Pharisees, (as he saith) and yet condemned by Christ himselfe, because they would not beleeve him. Therefore those Ministers that will not beleeve their doctrine, must not be beleeved, for all their devotion and blamelesse walking, because the Pharisees were such. A most devillish and hellish policy to bring the faithfull Ministers of Christ into contempt, and draw disciples to themselves.

Matth. 23. 3. They say and doe not, and so that whole Chapter is against their notorious naughtinesse.

That you may see I doe them no wrong in this my censure of them;

First, take notice of a little booke made by one *John Eaton* Minister, called *The discovery of the most dangerous dead Faith*; set forth not long since (as they say) by Doctor *Crisp*, wherein he compares all our Ministers, that follow not his faith, to the Pharisees all along that booke, and casts the same dirt upon us that Christ cast upon them. And you need go no further than this very Sermon-book, to finde this that I say to be true, both in the Preface to the Reader, and in divers of these Sermons which I have in hand. 1.

Secondly, do but observe how generally they slight the most able, honest, and orthodox Ministers every where, scarce vouchsafing to heare them, and if they doe, yet will not beleeve them; 2.

and then tell me, if I have not good ground for my conjecture.

Doctor Crisp, Pag. 84. 85. Sect. 2.

Take heed you cast not dirt into the face of Christ. Publicans (*saith he*) and Harlots enter into the Kingdome of Heaven. *I say it therefore, and I say it boldly, the wickedest wretch that stands here at this present in the presence of God, if the Lord have but given a heart to that wicked wretch, now at this instant, willingly to close with the Lord Jesus Christ, to take the Lord Jesus Christ for his Christ, though he be now in the vilest condition that ever he was in his life; I say, if he have a reall willingnesse at this instant to close with the Lord Jesus Christ, it gives him an absolute, complete, and perfect interest in Christ, he is as much his Christ, as the Christ of a Saint saved in glory.*

Here he goes about to salve the businesse, first shrouding himselfe under Christs shadow. Secondly, setting a bold face upon it. Thirdly, by glavering.

First, he bids take heed we cast not dirt into the face of Christ, but he should have looked to himselfe, and not *cast Pearles before Swine.* I am sure a sinner in his vilest condition is no better then a *Swine*, and yet he offers Christ to them, if *they will but close with him, though in their vilest condition.*

Object. But he saith, if the Lord have given him an heart to close with Christ.

Answer. First, this is to suppose an impossibility, for while a sinner is in his vilest condition, he hates Christ and his holy doctrine, how then can he hate him, and have an heart to close with him at once, till there be a change in him? which the Doctor cannot allow, because, as he often saith, then he should not justifie the wicked, or then there must be some qualification which he will not endure, though indeed it be a qualification howsoever.

Secondly, he thinkes to beare it out with boldnesse. *I say it boldly* (saith he) *the wickedest wretch that stands here in the presence of God, if the Lord have but given a heart to that wicked wretch willingly to close with the Lord Jesus, &c.* If he meane by heart, a penitent heart which alone is willing to close with Christ, he needed not use such boldnesse, for we would never have withstood him, but if he understand any other willing heart, I dare be bold to say, he is not onely audacious, but impudent, to father such foule and false doctrine upon our blessed Saviour

our, as to seeke to joyne him with an Harlot.

Thirdly, he glavers and seekes to daube the businesse, by his putting in here, these words, *If the Lord have but given a heart willingly to close with Christ*: which he expound, *a reall willingnesse* afterward. Now the question is, what this reall willingnesse is, whether naturall or spirituall. If it be a spirituall willingnesse wrought by the holy Ghost out of a sense and feeling of sin, and sight of Christs worth and allsufficiency to save, we have done, the controversie is at an end, we will joyn hands with them: But if it be onely a naturall willingnesse, without the hatred of sinne, onely to be rid of the burden of sinne, without a reall change of the heart, which by his principles it must needs be, that holds no change till after closing with Christ; if (I say) it be but thus, then it is no more than a naturall man may have, and so poore soules shall be miserably deluded with a shadow in stead of Christ. For *the naturall man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned*, 1 Cor. 2. 14. Much lesse can he receive Christ himselfe without the holy Ghost, for hee is spiritually received. And yet observe: This reall willingnesse in the vilest condition that ever he was, gives him an absolute, compleat, and perfect interest in Christ, as a Saint saved in glory.

John 1. 12.

If this receiving make them so compleat in Christ, then did *Epaphras* labour in vaine that they might stand perfect & compleat, &c. *Col.* 4. 12.

Reader, this is that which makes many of them so swelled with confidence, and selfe-conceit, that they cannot endure to heare of humiliation for sinne, and pressing unto duty, because they think it needlesse, being they are so compleat and perfect in Christ.

Doctor Crisp, Pag. 85. Sect. 3.

Beloved, we are ready to runne another strange way. If a man have but a little holinesse, and righteousnesse, he thinks now, that in regard of that holinesse and righteousnesse, he may without presumption close with Christ. He doth in this overthrow the way of the Gospel. He came to save that which was lost, *saith the Text, but a person it seemes must be found before he be saved. He came not to call the righteous, but sinners: but a man must be righteous before he have to doe with the calling of Christ. See now whether this be with or against the Gospel.*

Answer.

Here is ſolid ſtuffe indeed, for the cloſe of all, *we are ready* (he ſaith) *to runne another ſtrange way. If a man have but a little holineſſe, &c. he thinkes now, in regard of that holineſſe, he may without preſumption cloſe with Chriſt.* Why is this ſo ſtrange? I can tell you ſtranger Doctrine then this. Namely, *That a man as vile as can be imagined, onely having a will to Chriſt, without any holineſſe at all, may without preſumption, onely in regard of his willingneſſe, cloſe with the Lord Chriſt, and conclude that he hath as abſolute and compleat and perfect intereſt in Chriſt as a Saint ſaved in glory.* This is ſtrange indeed, and yet it is Doctor *Criſps*, that makes ſo ſtrange of the former.

Ill may the Doctor complaine of us for preſumption.

Now let any man indifferent judge, which man is more preſumptuous, whether he that hath ſome holineſſe, may not with leſſe preſumption caſt himſelfe upon Chriſt, and cloſe with him, than he that hath none at all, but onely a willingneſſe to have Chriſt.

And here by the way obſerve, that I did him no wrong before, when as I concluded that this willingneſſe was not ſpirituall, but naturall, and ſo could not cloſe with Chriſt.

And yet he cries out here as if we went to overthrow the way of the Goſpel: for, ſaith he, *He came to ſave that which was loſt, but a perſon it ſeemes muſt be found before he be ſaved.* I confeſſe I could not but ſmile at this *delirium.* That it ſhould not onely be preached, but upon deliberation printed. For can any man be ſaved before he be found? ſure he cannot be ſaved before he be found. For firſt the loſt Sheep muſt be ſought and found, and then brought home and ſaved. So that this makes for us by his owne argument.

Againe, he ſaith, *He came not to call the righteous, but ſinners.* True, but why ſtops he there, and doth not adde that which followes, being moſt materiall? He came not to call the righteous, but ſinners *to repentance.* This he leaves out, like the Tempter, *Matth.* 4. 6. who urged Scripture by halves, onely to deceive. Now mark how this makes for us, which he willingly, if not wilfully, omitted, as his manner is, we ſay Chriſt cals firſt to Repentance, and ſo to ſalvation. The Doctor will have a man ſet in the full ſtate of ſalvation before he repent or beleeve.

Now let others judge who overthrowes the Gospel, he or we. Now doe but mark the conclusion of all this.

Doctor Crisp, Page 85. Sect. 4.

Free Grace therefore, even to sinners, is no licentious doctrine, nor doth it a jot maintaine the continuance in sinne, I say therefore Christ doth belong to a person that closeth with him, though he be in his sinfulnesse.

Answer.

If any man reconcile these two together, let him, for I cannot, they hang together like Harp and Harrow. And as for the former of them, there is not one syllable in all this addition, as he cals it, that sounds that way, but rather the contrary.

Doctor Crisp, Page 86. Sect. 5.

Now then I say to every afflicted soule, Art thou rebellious, an enemy, ungodly, an harlot, lost, nay what art thou worse then enmity it selfe? if thou art not worse, Christ came for thee, while thou, though no better then thus, he comes to tender himselfe unto thee to take him, whilst thou art thus before thou art any better: now if this be true, when Christ is reached out unto thy spirit, why art thou so doubtfull?

Answer.

Here observe that he speaks to an afflicted soule, and so proceeds to comfort it. If he meane a soule afflicted for sinne, and humbled with a sense of sinfulnesse, we shall be as ready as they to open and inlarge the bowels of Christ to such a soule, and *speake nothing but peace, and perswade to rest and roll it selfe upon Christ, whose armes are open, ready to imbrace such humble-hearted sinners, and dwell with them for ever. He came of purpose to bind up the broken hearted, and comfort them that mourne,* Isa. 61. 1, 2, 3. Luke 14. 17, 18, 19. Isa. 57. 15. and 66. 2. and Mat. 11. 28.

But he spake before of no such manner of man, but of one that had onely a *willingnesse to have Christ*, which the veriest wretch in the world may at some time have, for he supposes him to be no better, but as bad as can be, for here he saith, if he be not worse then enmity it selfe. Now the Scripture doth not speake of any such afflicted soule as capable of Christ, while such, because it is impossible, as I have shewed before. But bids

Isa 1. 16. 17. &c. Acts 2. 38.

such repent, and so bids them come and welcome; wherefore the Doctor did wrest the Scripture, and exceedingly wrong the people that gave eare unto him in this particular.

Doctor Crisp, Page 87. Sect. 6.

We will go on to make good what I promised to you. The consideration of Christ as a five way to all comers, is the onely way to build men up in a more enlarged course of holinesse and righteousnesse then all the devices in the world can raise them to.

Answer.

This is a neere device of the Doctor, as if we followed the devices of the world, because we follow not their devices. Experience will teach, that our devices are better than theirs, beside their owne confession, that say of our Ministers and people, that they are devout and blamelesse in their lives, &c. And that device of theirs which teacheth *that a man cannot offend God that is a believer, nor doe himselfe any good by any thing that he can doe*, will in stead of inlarging them for holinesse, open a gap to idlenesse and all ungodlinesse.

Doctor Crisp, Pag. 87. 88. Sect. 7.

Beloved, let me tell you the rarest selfe-deniall, the frequentest prayer in the world, the greatest study, the most beating downe of the body by exactest fastings, reckon what other graces you can, they come all short to build up a man in obedience to the will of Christ, they all come short of this one thing, to lay hold upon him as a man is a sinner, and to receive it as an undoubted truth, that Christ is as much my Christ now as he is the Christ of a Saint in Heaven.

Answer.

Did ever sober man offer such a proofe in a Sermon as this? he was to prove *his point more profitable for holinesse, &c. than all the devices of the mind.* Now mark what he meanes by devices of the world. *Selfe deniall, Prayer, fasting, and all other graces you can reckon.* Are these devices of the world? are they not commanded of God? doth he not call them graces, and will he count them devices? This is a pretty device indeed, it containes a flat contradiction. He makes me call to mind one of Master *Brierleyes* followers, who was almost, if not altogether, of their opinions. Who having on a time beene preaching, did so please one of his Disciples, that he said to one of his acquaintance,

This *Brierley* was a Minister in *York-shire* at a place called *Grindleton*, famous, or rather infamous for a Schisme in those parts.

tance, that if all which Master *Brierley* had then delivered were well learned, it were no matter if the Bible were burnt. It seems it was this one point of Justification, which they continually beat upon, which he supposed was more plausibly delivered by Master *Brierley*, than he could finde it in the Bible. Now how neare a kinne is this and that of the Doctors? If he count selfe-deniall, praying, and other graces commended in Scripture for devices of the world, he may as well count the Bible a device, and so joyne with *Machiavill*, that counted *Religion a meere device to keep men in awe.*

Now let us view his device a little more: *To build up a man in obedience to the will of Christ: Selfe-deniall, and prayer, and beating downe the body with exactest fastings, and what other graces you reckon, they all come short of this one thing*; what is this one thing? why, *to lay hold upon Christ as a man is a sinner, and to receive it as an undoubted truth, that Christ is as much my Christ now, as he is the Christ of a Saint in Heaven.*

Credat Judæus apella, non ego. Was ever any man more intoxicated, or, to use his owne word, inebriated with his owne opinion than this Doctor? Surely, as the Apostle said, some had bewitched him by a false Gospel, as the *Galatians* were with the Law; for the Devill is an ambidexter, he can play on both sides the hedge. To shew the vanity of this assertion: consider, that Selfe-deniall, praying, &c. are actuall obedience unto Christ, being absolutely commanded of Christ, and the very practise of holinesse, but *to receive it for an undoubted truth, that Christ is as much my Christ now, as he is the Christ of a Saint in Heaven*, is no where commanded in the word of God, but an heretical or schismaticall conceit, and utterly false. Gal. 3. 1.

For that Christ is a true beleevers Christ as well, and truly as he is a Saints in Heaven, we deny not, but that he is as much his Christ now as a Saints in Heaven, is senselesse and absurd, and that the belefe of this will make a man more obedient to Christ then Selfe-deniall and prayer and all other graces, is more absurd. For the first, there is a vast difference betweene beleeving and injoying, betweene faith and sight. See 1 Cor. 13. 9, 12. and 12. *We know in part, and we propheſie in part, when that which is perfect is come, then that which is in part shall be*

The inheritance of an Heire under age, is as well his as when he comes to age, but not as much as when he is in full possession.

be done away, for now we see through a Glasse darkly, then face to face; now I know but in part, but then shall I know even as I am known. And 1 John 3. 2. *Beloved, now are we the sonnes of God, but it doth not yet appeare what we shall be, but we know that when he shall appeare, we shall see him as he is.*

These men therefore would seeme to be farre beyond the Apostles, wherefore the first being so false, the latter fals to the ground, *ipso facto.* And their over-confident and bold beliefe, that Christ is so much theirs, is so farre from making them obedient, that it will in the end prove cleane contrary, as I have beene credibly informed by a Reverend Minister, a Yorkshire man, of another of Master *Brierleyes* followers, a young fellow, so confident of Christ and his salvation, as that he mightily boasted of it, who within a very few yeeres, grew openly profane and notoriously naught. Therefore I would wish those to beware that are so confident, as some of them are, as if they were immediately inspired, as the Apostles were. I can instance in one of mine owne knowledge and acquaintaince, whom I had friendly admonished to take heed of those that had taught her another Gospel, contrary to the Gospel of Christ: she returned me this answer in writing, *that she neither learned it of man nor by man, but by the Revelation of Jesus Christ.* The very words of *Paul* whereby he proves his Apostleship, *Gal.* 1. 12.

I must therefore tell you that these are meere *enthusiasmes* and delusions *of Satan, who transformes himselfe into an Angel of light,* and miserably misleads them, making them beleeve it is the Spirit of God: of which more hereafter.

To conclude, let all those, that hold this opinion with the Doctor, *that beleevers have Christ as much their Christ now as a Saint in Heaven,* let them I say answer this one thing, whether they have as much sanctification of Christ now, as a Saint in Heaven. Doctor *Crisp* did sure deny it, for he saith a beleever can doe nothing else but sinne, though some silly ones of that side have not blushed to say otherwise, as if a beleever did not sinne. Now let us see his proofes, for he hath onely said something, but proved nothing as yet.

Doctor *Crispe,* Pag. 88. Sect. 8.

And this will further appeare, if we enquire how Christ is such a

way

way as there is no way, wherein there is quicker or better riddance of the businesse and imployments beleevers shall have in the world, then in Christ. I will note one thing by the way before I go on to make cleare this thing, and that is this. It is a received conceit among many persons that our obedience is the way to Heaven, and though it be not, say they, causa regnandi, *yet it is* via ad Regnum, *though it be not the cause of our reigne, yet it is the way to our Kingdome: pardon me, beloved, if I give you a hint or two of another thing, before I go on, let me deliver this position, &c.*

Answer.

He had need to crave pardon, that being about to prove what he had delivered, takes in another thing, and before he handles that, brings another thing by the way to handle before them both, as if he delighted in by-wayes, as indeed he doth, as hath and shall appeare well: let us see his position.

Doctor Crisp, Page 88.89. Sect. 9.

There is no beleever under Heaven, doth come to Heaven, before he hath served his generation; there is no person is a beleever, and hath received Christ, but after he hath received Christ, he is created in this Christ unto good workes, that he should walke in them. He that sprinkleth them with cleane water, that they become cleane from all their filthinesse, puts also a new spirit into them, and doth cause them to walke in his Statutes and Testimonies; he takes away their stony hearts, and gives them hearts of flesh, he writes his Law in their inward parts, and puts his feare into their hearts, that they doe not depart from him. *So that I say in conclusion,* sanctification *of life is an inseparable companion with the* justification *of a person by the free grace of Christ. But withall I must tell you, that all this sanctification of life is not a jot the way of that justified person unto Heaven, it is the businesse of a person that he hath to doe in the way Christ, but is not the way it selfe to Heaven. If there be no more to cleare it, but the very text, it is enough. Christ here saith, I am the way, no man commeth to the Father, but by me. Now I aske this question, Are our works of sanctification, Christ himselfe, or are they not? If they be Christ himselfe, then there are thousands of Christ in the world; if they be not Christ, then there is no comming to the Father by them, because the comming to the Father is by him alone, and by him as he is the sole way.*

Answer.

All this *position*, as he cals it, is brought in here to make men

leeve that their doctrine is no enemy to good workes and ſanctification, and therefore tels us, that *all that have received Chriſt by beleeving are created in Chriſt unto good works, to walk in them, and have a new ſpirit put in them to cauſe them to walke in his ſtatutes, &c.* which indeed he durſt not for ſhame deny: But withall, (ſaith he) I muſt tell you, all this ſanctification is not a jot the way to Heaven. We may well ſay, Be aſtoniſhed, O ye Heavens at this, and be horribly afraid, as ſaith the Lord, *Jer.* 2. 12. What? *Is not Sanctification, and workes of holineſſe a jot the way to Heaven?* Heaven and Earth never heard a more horrible untruth than this, he might as well have ſaid, it is the way to hell, if not the way to Heaven, for I am ſure it is one of the two. For by his owne words before, *good workes are the way wherein a beleever walkes, and that by the direction of Chriſts Spirit*, and is not this walking in Gods Statutes a jot the way to Heaven? Whither doth a beleever walke when he runs the wayes of Gods Commandements? The Scripture tels us but of two wayes, the one is to life, and the other unto death and deſtruction; therefore if it be not the way to Heaven, it muſt needs be the way to Hell.

See alſo *Serm* 1. *pag.* 22, 23, 24.

And, indeed, it ſeemes for all his *by-buſineſſe* here, that he counts it ſo indeed, for there is nothing in all the world, *no ſinne, nor wickedneſſe, nor abomination, that he doth more ſpeake againſt, than ſanctification and good workes.* For even here where he ſpeakes moſt for them, he cannot let them paſſe, nor ever doth, without a But at them, and commonly ſhoots his ſharpeſt arrowes againſt them, as if he did it of purpoſe to drive men out of this way, as the moſt dangerous way in the world.

See *Serm.* 6. *p.* 181. & 7. *p.* 189.

O, but though he ſaith, it is not a jot the way, yet it is a beleevers buſineſſe in this way. Now what a by-buſineſſe he makes of this, we ſhall ſee more anon, let us therefore ſee his proofe. It is cleare enough, he ſaith in the Text. Chriſt here ſaith, I am the way, &c. and therefore becauſe there is no comming to the Father but by him, he very wiſely inferres, we muſt come by him alone, as the ſole way. This hangs together as well, as if a man ſhould ſay, *London-bridge* is the beſt foot-way from thence to *Kingſton upon Thames*, and none can go to *Kingſton* on foot, but by the Bridge, therefore there is no other way, you muſt neither go by *Newington* nor *Wanſworth*, nor any other way

way, but onely by *London-bridge*. This is ſuch Logick as boies and girles would laugh at it, and count them worſe than Cockneyes that thus conclude.

Surely the Doctors reaſoning is the ſame, or worſe; for Chriſt and good workes, &c. are ſubordinate wayes, and doe not exclude, but include one another. They are both the way in a different, but not contrary ſenſe. There be many wayes of God, and all Gods wayes muſt needs lead unto God, *Pſal.* 18. 21, 25. 4. 119 3. 128. 1. But his owne words are flat againſt him in the following page, where he ſaith, that good workes are *profitable for the meeting of the Lord Jeſus Chriſt in them, where he will be found according to the promiſe.*

If we meete Chriſt in them then they are the way to him and ſo to the Father.

Wherefore the Doctors queſtion is ridiculous: *I aſke this queſtion, ſaith he, Are our workes of ſanctification Chriſt himſelfe, or are they not?* which together with the inference thereupon fals flat to the ground, by that which hath beene already ſaid.

Doctor Criſp, Page 89. 90. Sect. 10.

Now what derogation is there in this unto workes to ſay they are not the way to Heaven, they are concomitant unto Heaven, unto perſons that ſhall come thither: the truth is, ſince redemption is managed by Chriſt, the Lord hath pointed out other ends and purpoſes for our obedience than ſalvation; ſalvation is not the end of any good worke wee doe.

Anſwer.

This is as ſtrange as the former. That ſalvation is not the end of any thing we doe. Why then doth the Apoſtle ſay, *Worke out your ſalvation with feare and trembling*, *Phil.* 2. 12. and, *by the mouth confeſſion is made unto ſalvation*, Rom. 10. 10. and, *godly ſorrow worketh repentance unto ſalvation?* 2 *Cor.* 7. 10. The Apoſtle *Peter* alſo ſaith, That *the end of our faith is the ſalvation of our ſoules*, 1 *Pet.* 1. 9. and Doctor *Criſp* ſaith, that faith is a work. Therefore ſalvation is the end of ſome of our works.

Doctor Criſp, Page 90. Sect. 11.

The ends of our good workes are the manifeſtation of our obedience and ſubjection, the ſetting forth of the glory of the grace of God, and actuall glorifying him in the world, the doing good to others to be profitable unto men, the meeting of the Lord Jeſus Chriſt in them, where he will be found according to the promiſe. Theſe are the ſpiritu-

See how oft he beats upon this buſines, *p.* 280. 282. 299 300. 369. 379. and all to no purpoſe, or againſt himſelfe.

all ends that obedience is ordained for, ſalvation being ſetled firme before.

Anſwer.

Theſe are ſome of the ends of good workes, but not all, as is apparent by my former proofe, and his owne words here will confute himſelfe. For he ſaith, we are by good workes to meete the Lord Jeſus in them, where he will be found. If wee meet and finde Chriſt in them, ſurely it is for ſome good to our ſoules. And if we may by our good workes benefit others, as he alſo ſaith, much more may we profit our ſelves.

O, but he ſaith, ſalvation is ſetled firme before. It is indeed ſetled firme before in Heaven, but not on Earth; with God, but not with our owne conſciences. Elſe why is the *word of ſalvation ſent unto us, Acts* 13. 26. but to be a meanes *to ſettle ſalvation upon us?* Beſide, the ſalvation of others is ſettled as well and as firme as ours, why then ſhould we doe good workes for their good, and not for our owne? you ſee then what ſenſleſſe and ſhallow worke he ſtill makes, which makes me ſtill wonder how reaſonable and underſtanding Chriſtians ſhould be ſeduced by it.

Doctor Criſp, Page 90. Sect. 12.

All that I will endeavour to build up is this, to keepe the true prerogative of Chriſt to himſelfe alone, and that no righteouſneſſe of man intrench upon thoſe priviledges that are onely his. Take away any thing of Chriſt and give it to any creature, and you deny Chriſt in part, you deſtroy the Goſpel, the life of which ſtands in the ſoleneſſe and onelineſſe of Chriſt from the beginning to the end of our perfection.

Anſwer.

This is the pretence indeed *to keepe Chriſts Prerogative to himſelfe alone*, but the contrary is ſeen, becauſe he contradicts Chriſt in his Goſpel. As for us, we aſcribe all to Chriſt as the meritorious and efficient cauſe of our ſalvation, and doe preſſe unto holineſſe and righteouſneſſe, as meanes appointed of Chriſt, and wrought in us by his Word and Spirit, whereby we meete Chriſt, by his owne confeſſion, and wherefore, but the more fully to enjoy him, and to be made partakers of him? wherefore we doe not wrong Chriſt, nor intrench upon his Prerogative, ſeeing we doe nothing but what is warranted by his Word

Doctor

Doctor Crisp, Pag. 90, 91. Sect. 13.

Now, beloved, come we to that which I promised, Christ, I say, is such a way unto men, that whosoever chuseth him for their way, by him they come to a quick riddance and dispatch of all the businesse of holinesse and sanctification, which they are to doe while they are in Christ the way. As it is with Merchants that goe to Sea, it may be the end of their voyage is to the Indies, but they have businesse in France, Holland, Spaine, *or* Turkie, *and they put in there, their businesse is not the way to the end; but it is something they have in the way to doe, before they come to their journies end. All our obediences and righteousnesse, are but so many severall businesses here, which we are to dispatch: while we are in our way Christ towards Heaven; and while Christ is our way, he provides so for us, that our businesse goes an end. Now this Christ that we have chosen to be our way, is he alone that oyles the wheeles of our spirits, and puts them into a nimble frame. Therefore,* 1 Pet. 2. 3. To whom comming (*saith the Apostle*) as unto a living stone (*speaking of Christ*) ye, as lively stones are built up. *Marke it I pray you, Christ being a living stone, makes every one that comes to him, living, he doth not onely give life to a person to be active in doing, but he gives livelinesse to person to be nimble in activenesse, as we say, such a man is a lively man, when he is quick in his businesse.*

Answer.

He pleased himselfe, I suppose, in this similitude, but sure it will doe his cause a great displeasure, for it makes more against him than for him. He is to prove that Christ being our way, by him we have a quick riddance and dispatch of all the businesse of holinesse and sanctification. Marke by the way what a quick riddance they make of sanctification and holinesse. Well, to prove this he brings a similitude (quite against himselfe) of *Merchants going to the Indies, but by the way they have businesse, in* France, Holland, Spaine, *or* Turkie, *their businesse is not their way, but something they have to doe in the way.* Is this to make a quick riddance? For a man that is going to the Indies, to goe first to *France*, then backward in a manner to *Holland*, and from thence to *Spaine*, and from *Spaine* up the *Straits* to *Turkie* many hundred miles, and then directly backe againe through the same *Straits*, (for there is no other way by water) and so to saile by the *Cape of good hope*, &c. Are not such

Merchants likely to make a ſpeedy and ſaving voyage thinke ye? was ever any man more out of the way than this man, that made this ſimilitude? was he aſleepe or awake? or was it for want of skill in Geography?

I beleeve they would be loath to ſaile to Heaven by the Compaſſe of this ſimilitude, or any man living, for ſure his ſimile is as farre wide as *Turkie* is out of the way in ſayling to the Indies, East or West. That which followes, of *Chriſts oyling the wheeles of our ſpirits, &c.* makes nothing againſt us, who aſcribe all our ſanctification and holineſſe to the grace and goodneſſe of God, who workes in us, *to will and to doe, even of his owne good pleaſure*; yet not immediately, but by the uſe of meanes.

Phil. 2. 13.

Doctor Criſp, Page 94. 95. Sect. 14.

We that are the Miniſters of the Goſpel, leave you dunces in Chriſtianity, in matters of practiſe, untill the Lord Jeſus Chriſt come into that Miniſtry, and by his Spirit teach your ſpirits, and then when he comes, you ſhall be exact in skilfulneſſe. I am wiſer then my teachers, ſaith David; *ſo when Chriſt comes to teach you, you ſhall be wiſe, as your Schoolemaſter.*

Anſwer.

See how ill he handles a good cauſe. The thing he propoſes to prove we deny not, his proofe containes a groſſe errour, and contrary to his former aſſertions. He ſaith, *when Chriſt comes by his Spirit in the miniſtery to teach our ſpirits, then we ſhall be exact in skilfulneſſe.* How can this ſtand with that he formerly delivered, to wit, That there be infirmities and defects in our beſt performances? *pag.* 23. For he ſpeaks of matters of practiſe. Yea, having brought *Davids* example, *I am wiſer than my teachers*, for a proofe, he leaves out *Davids* reaſon; which he added, *for thy teſtimonies are my meditation*, *Pſal.* 119. 99. and inferres a moſt unreaſonable concluſion, ſaying, *So when Chriſt comes to teach you, you ſhall be wiſe as your Schoolemaſter.* What? not onely exact in skilfulneſſe, but wiſe as Chriſt our Schoolemaſter? this is ſomething high. But it may be he meanes but as our miniſteriall Schoolemaſter. And that is the reaſon that their followers thinke themſelves able to teach the beſt teachers in the Kingdome. Afterward he ſaith, *Chriſt is a moſt pleaſant way, a moſt delightfull, a moſt refreſhing and recreating way,*

Hee ſaith there is that ſinfulneſſe in mans righteouſneſſe, that will ſinke him, p. 97.

as if it were all strewed with flowers, *pag.* 99. *&c.* and thereupon makes an objection.

Doctor Crisp, Page 101. Sect. 15.

But some will say, beleevers finde it otherwise, there is not such joy and gladnesse, but they are often oppressed with sadnesse and heavinesse of spirit. Objection.

I answer, there is not one fit of sadnesse in any beleever whatsoever, but he is out of the way Christ; I meane in fits of sadnesse, in respect of his jealousnesse of his present and future estate, he is out of the way of Christ, he injoyeth not him as he ought, while he is in such fits. Therefore the Apostle puts beleevers upon rejoycing alwayes; Rejoyce in the Lord alwayes, &c. Phil. 4. 4. *There is matter of nothing but joy in him. While there is mournings in beleevers, there are meltings in those mournings, and more joy in the mourning of a beleever, then in all the mirth of a wicked man.* Answ.

Answer.

Marke what he saith. *There is not one fit of sadnesse in any beleever whatsoever, but he is out of the way Christ*, he meanes fits of sadnesse in respect of his jealousie of his present and future estate, is out of the way of Christ. How can this stand with that, *pag.* 106. to wit, *In the way of workes a man may presently lose himselfe, there is no one worke he doth, but he commits sinne in it, &c. but Christ being the way, there is no stepping aside in Christ, &c?*

And whereas he saith, *there are meltings in those mournings of beleevers, and more joy in their mournings than in all the mirth of the wicked.* If he speake it of all their mournings, it is utterly false; for such sadnesse seizeth upon them sometimes, as we see in *Job*, and the Psalmists case, that they are ready to despaire, and even at their wits end. And if he speake not of troublesome sadnes and heavinesse of such, he saith nothing to the question in hand, which he proposed, as being farre different from that mourning which hath meltings in it. Psal 77. 7, 8, 9.

For the objection was of that *mourning which doth oppresse with sadnesse and heavinesse of spirit*, which wants those meltings.

Thus you may see how unsatisfactory he is in every thing. He quite alters the state of the question here, and fals to tell us of such *mourning that hath a secret content in it, so as they that have it*,

it, feare rather a change of that mourning, then that they are troubled at it, pag. 101,102. All this is nothing to that mourning and ſadneſſe mentioned in the objection.

Doctor Criſp, Page 103,104 Sect. 16.

So, beloved, you ſee what an admirable way Chriſt is, all full of pleaſure, there is the Spirit of Chriſt to make muſick unto a ſoule. Speak comfortably unto my people, ſaith God, and this is the office of the Spirit, and the Spirit doth nothing elſe but ſpeake comfortable things. Beloved, Chriſt is a way as the cellars of wine are to the drunkards, that are never better than when they are at the cup, and therefore no place like the cellar, where is fulneſſe of wine, alwayes to be tipling and drinking. I ſay Chriſt is ſuch a way, and let me not be offenſive, to ſay ſo, for the Church ſpeakes in the ſame language, Cant. 2. 4, 5. He brought me, ſaith ſhe, into his wine-cellar: ſtay me with flaggons, comfort me with apples, for I am ſicke of love. *Beloved, Chriſt hath ſuch variety of delicates ſerved in continually, and ſuch ſweetneſſe in this variety, that the ſoule is no longer ſatisfied then it is with Chriſt. Here is not ſtaying with cups, much leſſe with halfe cups; but ſtaying with whole Flaggons; there is a kind of* inebriating, *whereby Chriſt doth in a ſpirituall ſenſe make the beleevers that keep him company ſpiritually drunk, he overcomes them with his wine.*

Anſwer.

He that reads this, and that which followes, will ceaſe to wonder why this Doctrine find ſo many followers, ſeeing it is made ſo plauſible to mens appetites, promiſing ſuch fulneſſe of pleaſure and muſick to the ſoule, as if the *Spirit ſpake nothing elſe but comfort,* as he here ſaith. But he that reads what the Spirit ſaith to the Churches, *Rev.* 2. and 3. Chapters, ſhall finde the Spirit chiding and rebuking and threatning as well as comforting.

But to make this Doctrine reliſh better even to drunkards, he drawes a ſimilitude from pot-companions that are never well, but when they are tipling. And leſt you ſhould be offended with ſuch a profane compariſon, he (which is worſt of all) will needs father it upon the Church of God, as if ſhe ſpake in the *ſame language, Cant.* 2. 4, 5. and would needs perſwade us that Chriſt doth in a ſpirituall ſenſe make beleevers that keepe his company ſpiritually drunke, and overcome with wine.

wine. This man was very unhappy in his own similitudes, and as aukward in applying those comparisons in the word of God. The Scripture useth a sober simile, as I may say, of the *Church being sicke of love, and being brought by Christ into the banquetting house*, intreating him *to stay her with flaggons, and comfort her with apples, because ready to faint*. Now the Doctor applies this condition of the Church to the practise of drunkards, tipling in a Taverne, most unseemely and unsavourily, to say no worse. Nay, he tels us plainly that he doth *inebriate, and make those that keepe him company spiritually drunke*, when as no such matter is to be found in the Text, which onely declares the vehement affection of the Church unto Christ, and an ardent desire that Christ would expresse his abundant love unto her againe, as a woman doth that is sicke of love, and not one syllable of being *inebriated or drunk*, as his profane simile doth signifie. And therefore I pray you observe the vast difference betweene his and the holy Ghosts similitude. He speaks of tipling and being made drunk, the Church speaks of staying up with flaggons and comforting with apples, whereas drunkennesse makes men reele and stagger, being a voluntary madnesse, as one very well saith. Here is a world of difference.

Marke what different language here is.

Ebrietas est voluntaria insania

Now to speake the full truth, I thinke the Doctor spake feelingly, according to their Gospel, which in very deed is such, as that it doth inebriate, and intoxicate, and so overcomes them with a false and flattering joy, that being made drunke with flaggons of their owne brewing, they seeme so rapt with *Paul* into *Paradise* that they *dreame* of nothing *but fat kine and full eares*, as *Pharaoh* at the first did, nothing but joy and fulnesse of joy and gladnesse. And they have a spirit afforded them fit for their turne, *spiritus vertiginis*, a spirit of giddinesse, which proves also the spirit of slumber, as it fares often with those that are drunk; so these fall fast asleepe in the soft bed of security, and are by this meanes brought into a fooles Paradise, as will evidently appeare in the end, and hath beene seene in some particulars already.

Let them look for thin eares and leane kine at last if they go on in this fooles Paradise

Wherefore let me intreate all those that have any feare of God before their eyes, not *to beleeve every spirit, but try the spirits whether they are of God, for many false Prophets are gone out into the*

world, 1 John 4. 1. *Satan can transforme himselfe*, as is said be-
2 Cor. 11. v. 14 fore, *into an Angel of light. All are not* Israel *that are of* Israel, all is not Gospel that sounds of joy and gladnesse, &c. though it seeme spirituall. The false spirit can counterfeit the true most artificially, he is his Craftsmaster, as you may see by that spi-
1 Sam. 28. 7, 8, 9, &c. rit that the Witch raised up in the shape of *Samuel*, who carried the matter so cunningly as if it had beene *Samuel* indeed. Insomuch as many have thought him to be the true *Samuel*, which was meerely his counterfeit, as the best interpreters conclude. For it were absurd to imagine, that a Witch condemned by Gods Word, should have power to raise a man from the dead, and then much lesse had she power to raise an holy man of God. Wherefore againe I beseech you in the feare of God consider that of the Apostle and this in *Samuel* seriously, and suffer not your selves to be seduced with a counterfeit and cunning spirit.

Doctor Crisp, Page 106. Sect. 17.

Christ is a way of all the wayes in the world the most easie to be hit, there is no hardnesse to finde it out, no difficulty to finde out a progresse in it. Many wayes may lead unto a comfortable end, but there are so many crosse wayes to turne men out, that so they lose themselves. In the way of workes a man may presently lose himselfe, there is not one work he doth, but he commits sin in it, &c.

Answer.

Marke how this man doth flatly contradict the Scripture and the holy Ghost. He contradicts the holy Ghost, saying that Christ is a way of all the wayes in the world most easie to be hit, and there is no hardnesse to finde it, or difficulty in it.
Matth. 7. 14. But Christ saith, *strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it*, Matth. 7. and there-
Luke 13. 24. fore he bids them *strive to enter in at the straite gate, for many I say unto you will seeke to enter, and shall not be able*, Luke 13. 24. If it be so easie to hit, and make a progresse in it, how comes it that so few finde it, and that *many that seeke are not able to enter, because of the straitnesse of it*? Againe, Christ saith, *How hard is*
Mark 10. 23. *it for them that have riches to enter into the Kingdome of God!* what is the reason that it is so hard for rich men to enter?

By this and many moe places you may see plainly, that the

Gospel of Jesus Christ differs much from their Gospel. For if you will beleeve them, they will tell you, That *if a man be but willing to have Christ, and so come to him, and close with him, the businesse is done, you may be as confident that Christ is yours, as a Saint in Heaven*, as you heard before; *And the progresse is as easie as the entrance, there is no difficulty to finde out a progresse in it*, as here you read, for *Christ will doe all, you can doe nothing at all to further your owne salvation*, nay, *you need not, all is done to your hands already*. O most dainty and delicate Gospel! Mahomet hath not a sweeter, or easier Religion than this.

But now our Saviour Christ tels us of other matters, of straits, and difficulties, and afflictions, and oppositions, *Luke* 9.23. *We must deny our selves, and take up our Crosse daily; we must hate father and mother, &c.* Luke 14.26. *We must love our enemies, and blesse them that curse us, that we may be the children of our Father in Heaven*, Matth. 5.44, 45. And *we must put on the whole armour of God, because we wrastle not with flesh and blond, but with Principalities, and powers, and spirituall wickednesses, &c.* Ephes. 6.11, 12, 13, &c.

Now it seemes these, and the like, are meere bug-beares to feare children and fooles withall, or like the *pia fraudes* of the Papists, *godly deceits*, as they terme them, to keepe men in awe, and bring them into bondage or subjection. No marvell then that he falls so foule upon good workes in this present place, and saith, that *a man steps aside in every good worke, and loseth himselfe by reason of that sinne that is in the good workes that he doth*. But it is his constant course, ever and anon to have a wipe at good workes, when as all evill workes escape his fingers.

Doctor Crisp, Page 107. Sect. 18.

I say it is the easiest way in the world to hit. It is true what Saint Peter saith of Paul, many things in his writings are very hard to be understood: but marke, in the Gospel things that doe pertaine to the Justification of a sinner, they are written in such great letters, such plaine letters, that he that runs may read them.

Answer.

See what an easie matter he makes of this chiefe point of Justification, which hath beene the maine controversie between Papists and Protestants. Yea, that very Text of *Peter* by him

now cited seemes to point at this very particular, I meane Justification by faith, which some ignorant and unstable *wrested*, (as the *Antinomians* doe this day) *to their owne destruction*, 2 Pet. 3.16. And that which makes me thinke so is, the scope of the Apostle there, where he stirres them up to prepare for Christs comming, & the dissolution of the world by *holy conversation and godlinesse*, vers. 10, 11, 12. and by *being diligent that they may be found of him in peace, without spot and blamelesse*, vers. 14. *and to take heed of being led away with the errour of the wicked, and falling from their owne stedfastnesse, but growing in grace, &c.* verse 17, 18. Such things as most of these are, the *Antinomians* neede not look after, because they say Christ hath undertaken to doe them.

Doctor *Crispe*, Pag. 107. Sect. 19.

Doe but observe a few expressions which doe shew how easie it is to hit the way, Christ himselfe being the way. In Isa. 35. verse 8. *is a notable place for this purpose.* A high-way there shall be, &c. *and in the latter end of the verse,* the wayfaring men, though fooles, shall not erre therein.

Answer.

This very verse is a notable place indeed against himselfe, but see his legerdemaine, he leaves out the middle which makes against him, and gives us both ends which only seeme for him. The whole verse is this. *And an high-way shall be there, and a way, and it shall be called the way of holinesse, no uncleane shall passe over it, but it shall be for those, the wayfaring men, though fooles, shall not erre in it.* Now observe that *Isay* cals this the way of holinesse, but Doctor *Crisp* told us before that *holinesse was no part of the way, because holinesse is not Christ*, pag. 89. Againe, for the meaning of the place, it is hard to say of what time it is meant. If of their returne from *Babylon*, we are to understand it Comparatively, that in regard of former times the way should be more plaine. If of the time of the Gospel in generall, it is meant of a more cleare light that then should shine than under the Law. Thus most take it I confesse. Howbeit I rather refer it with some other of good note, unto the time when the *Jewes* shall be called, a more glorious time than yet hath beene, and my reason is from that which followes in the next verse. No

Lion

Lion shall be there, nor any ravenous beast shall go up thereon, &c. of which I have spoken before. See *Answer* to *Serm.* 3. *Sect.* 18.

Doctor Crisp, Pag. 107. Sect. 20.

The Psalmist tels us that the Commandements of God give light to the eyes, *the Gospel out of question doth make the simple wise, there are some things you know you are able to teach to fooles, though you are not able to teach them deep mysteries.*

Answer.

First he saith the Psalmist tels us, *that the Commandements of Lord give light unto the eyes.* But I say, why did he not see this before, when he said *Christ alone doth open the eyes of men, and that it was an errour to thinke that the Law,* (which is the same with the Commandements) *makes men see their owne vilenesse?* pag. 44. He saith further, *There be some things that we may teach fooles, though we are not able to teach them deep mysteries.* Now why he saith this I see no reason at all, but this I am sure of, That the doctrine of the Gospel is a *great,* yea the *greatest mystery,* 1 Tim. 3. 16. and 1 *Cor.* 2. 7. Such a mystery as *the very Angels desired to looke into,* 1 Pet. 1. 12.

Doctor Crisp, Page 108, 109. Sect. 2.

Againe, Christ is such a way as is a spacious, large, and elbow-roome way, as I may so say, there is abundance of largenesse, and elbow-roome in Christ the way, &c. Then after some prooses he makes, and answers, an objection.

Παρακύψαι, *incurvantes introspicere,* stooping downe to pry into it.

But some will say, how doe you answer that place in the seventh of Matth. vers. 14. Straite is the gate and narrow is the way that leadeth unto life, and few there be that finde it? *How can Christ be such a way of liberty, when the way is said to be an exceeding strait and narrow way?*

Object.

I answer, first, Christ speakes not this simply, but Comparatively, the way is straite and narrow in comparison of that he spake of before, Broad is the way, and wide is the gate that leadeth to destruction, &c.

Answer.

But secondly, (saith he) *straite is the gate and narrow is the way. What is this straitnesse? To this question perhaps you will answer, a strict, austere and severe life, a precisenesse and exactnesse without giving to a mans selfe any liberty whatsoever. This is the straitnesse of the way that leadeth unto life. But beloved give me leave to adde, I confesse the stricter Christians can walke the better, and Christ will more and more confine the life of a beleever unto a holy exactnesse, but*

under favour, I conceive this is not the meaning of the Text here, that by the straitnesse of the way is here meant the strictnesse of conversion.

Answer.

These two expositions by him named he rejecteth, both which are farre better than the third which he pitches upon, as we shall see by and by. These two may both stand with the scope of the place, being also consonant to sound doctrine in every respect. The way to life is strait in comparison of the way to destruction, and the number few likewise. It is true also that the way is strict and austere, and requires precisenesse and exactnesse, according to that, *Ephes.* 5. 16. Yet the way and gate may be said to be strait and narrow in regard of the troubles and difficulties we meet withall, which many will not endure, because contrary to our corruption: and so this place makes most against his former quality which he ascribed to the way, saying, that it was so easie, as I have before observed in answer thereunto.

τεθλιμμένη *pressa.*

Dr. *Crispe*, Pag. 110. Sect. 22.

But rather the meaning is this. Straite is the gate, and narrow is the way, *that is, it hath not that latitude in it, that generally men thinke it hath. What is that? Men generally thinke that besides Christ, there is something more in the way that leadeth to life, and that is a mans owne righteousnesse, not onely Christ, but a mans owne righteousnesse, joyntly together with Christ, these are the way to salvation. This is the conceit of many men. But I say* it is straite and narrow in this regard, *that all a mans owne righteousnesse must be cut out of the way, it must be so narrow, that there must be nothing in the way but Christ. When a mans owne righteousnesse is taken into the way besides Christ, then it is a broader way then Christ allowes of, he allowes onely that way to be himselfe. And that this is the meaning seemes to me by the words that follow.* Beware (*saith Christ in the next words*) of false Prophets, that come in Sheeps clothing, that inwardly are ravening Wolves. *It seemes in this Christ gives warning how to beware of false Prophets, by telling men that straite is the gate and narrow the way that leadeth to life. And what false Prophets were they? If you consult with* Luke, Acts 15. 1. 24. *you shall understand who these Prophets were, and withall the meaning of this Text. There you shall finde that these false Prophets were they that troubled the Church, and occasioned the Assembly, the first Councell that ever was.* Some (*say the Councell*)

Counsell) that went out from us have troubled you with words, subverting your soules, saying, you must be circumcised and keep the Law, or else you cannot be saved. *These are the false Prophets Christ meant, that would make the observation of the Law of* Moses *and Circumcision to be Co-partners with Christ, as a way to salvation,* to whom (*say the Apostles*) we gave no such commandement.

Answer.

This exposition of Christs words, *Matth.* 7. 14. is not one-false, but ridiculous: For in Christs time we read of no such controversie, about the way to Heaven, whether Christ alone, or workes and Christ together, were the way, till afterward in the *Acts* of the Apostles. And much lesse is there any such meaning in this of *Matth.* about excluding workes of righteousnesse from joyning with Christ. For indeed the maine that our Saviour here exhorts them to, and in the chapter foregoing, is to follow the workes of righteousnesse, as the Doctor might have easily seene, had not prejudice and private opinion blinded his eyes. See *Matth.* 5. 16. *Let your light shine before men that they may see your good workes, &c. Except your righteousnesse exceed the righteousnesse of the Scribes, &c. yee shall not enter into the Kingdome, &c.* vers. 20. and so fals to expound divers precepts of the Law which they had corrupted by their practise and doctrine. Likewise, *Matth.* 6. 19, 20. he bids them *lay up treasure, not on Earth, but in Heaven, &c.* Then chapter 7. where these words are in the 12. *v.* he saith, *Whatsoever ye would that men should doe to you, doe yee even so to them, for this is the Law and the Prophets, and so bids them enter in at the strait gate,* and gives the reason, *because strait is the gate that leads to life, and wide the way that leads to destruction.* And then *vers.* 15. &c. he bids them beware of false Prophets which he describes not by their doctrine, but by their lives, *vers.* 16 *Yee shall know them by their fruits. Doe men gather Grapes of Thornes, &c. a good tree cannot bring forth evill fruit, &c.* verse 17, 18, 19, 20. And then mark what followes, *v.* 21. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, &c.* And then he addes, *verse* 23. *&c. Many shall say in that day, Lord, Lord, have we not prophesied in thy Name, &c. and then I will professe unto them, I never knew you, depart from me yee workers,*

We never read of any controversie about the difference of Law & Gospel till Christ was dead, wherby the Ceremoniall Law was put out of office.

Verse 21, 22, 23, &c.

under favour, I conceive this is not the meaning of the Text here, that by the straitnesse of the way is here meant the strictnesse of conversion.

Answer.

These two expositions by him named he rejecteth, both which are farre better than the third which he pitches upon, as we shall see by and by. These two may both stand with the scope of the place, being also consonant to sound doctrine in every respect. The way to life is strait in comparison of the way to destruction, and the number few likewise. It is true also that the way is strict and austere, and requires precisenesse and exactnesse, according to that, *Ephes.* 5. 16. Yet the way and gate may be said to be strait and narrow in regard of the troubles and difficulties we meet withall, which many will not endure, because contrary to our corruption: and so this place makes most against his former quality which he ascribed to the way, saying, that it was so easie, as I have before observed in answer thereunto.

θλιβομένη *pressa.*

Dr. *Crispe*, Pag. 110. Sect. 22.

But rather the meaning is this. Straite is the gate, and narrow is the way, *that is, it hath not that latitude in it, that generally men thinke it hath. What is that? Men generally thinke that besides Christ, there is something more in the way that leadeth to life, and that is a mans owne righteousnesse, not onely Christ, but a mans owne righteousnesse, jointly together with Christ, these are the way to salvation. This is the conceit of many men. But I say* it is straite and narrow in this regard, *that all a mans owne righteousnesse must be cut out of the way, it must be so narrow, that there must be nothing in the way but Christ. When a mans owne righteousnesse is taken into the way besides Christ, then it is a broader way then Christ allowes of, he allowes onely that way to be himselfe. And that this is the meaning seemes to me by the words that follow.* Beware (*saith Christ in the next words*) of false Prophets, that come in Sheeps clothing, that inwardly are ravening Wolves. *It seemes in this Christ gives warning how to beware of false Prophets, by telling men that straite is the gate and narrow the way that leadeth to life. And what false Prophets were they? If you consult with* Luke, Acts 15. 1. 24. *you shall understand who these Prophets were, and withall the meaning of this Text. There you shall finde that these false Prophets were they that troubled the Church, and occasioned the Assembly, the first Councell that ever was.* Some (*say the Councell*)

Counsell) that went out from us have troubled you with words, subverting your soules, saying, you must be circumcised and keep the Law, or else you cannot be saved. *These are the false Prophets Christ meant, that would make the observation of the Law of* Moses *and Circumcision to be Copartners with Christ, as a way to salvation,* to whom (*say the Apostles*) we gave no such commandement.

Answer.

This exposition of Christs words, *Matth.* 7. 14. is not one-false, but ridiculous: For in Christs time we read of no such controversie, about the way to Heaven, whether Christ alone, or workes and Christ together, were the way, till afterward in the *Acts* of the Apostles. And much lesse is there any such meaning in this of *Matth.* about excluding workes of righteousnesse from joyning with Christ. For indeed the maine that our Saviour here exhorts them to, and in the chapter foregoing, is to follow the workes of righteousnesse, as the Doctor might have easily seene, had not prejudice and private opinion blinded his eyes. See *Matth.* 5. 16. *Let your light shine before men that they may see your good workes, &c. Except your righteousnesse exceed the righteousnesse of the Scribes, &c. yee shall not enter into the Kingdome, &c.* vers. 20. and so fals to expound divers precepts of the Law which they had corrupted by their practise and doctrine. Likewise, *Matth.* 6. 19, 20. he bids them *lay up treasure, not on Earth, but in Heaven, &c.* Then chapter 7. where these words are in the 12. *v.* he saith, *Whatsoever ye would that men should doe to you, doe yee even so to them, for this is the Law and the Prophets, and so bids them enter in at the strait gate,* and gives the reason, *because strait is the gate that leads to life, and wide the way that leads to destruction.* And then *vers.* 15. &c. he bids them beware of false Prophets which he describes not by their doctrine, but by their lives, *vers.* 16 *Yee shall know them by their fruits. Doe men gather Grapes of Thornes, &c. a good tree cannot bring forth evill fruit, &c.* verse 17, 18, 19, 20. And then mark what followes, *v.* 21. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, &c.* And then he addes, *verse* 23. *&c. Many shall say in that day, Lord, Lord, have we not prophesied in thy Name, &c. and then I will professe unto them, I never knew you, depart from me yee workers.*

We never read of any controversie about the difference of Law & Gospel till Christ was dead, wherby the Ceremoniall Law was put out of office.

Verse 21, 22, 23, &c.

under favour, I conceive this is not the meaning of the Text here, that by the straitnesse of the way is here meant the strictnesse of conversion.

Answer.

These two expositions by him named he rejecteth, both which are farre better than the third which he pitches upon, as we shall see by and by. These two may both stand with the scope of the place, being also consonant to sound doctrine in every respect. The way to life is strait in comparison of the way to destruction, and the number few likewise. It is true also that the way is strict and austere, and requires precisenesse and exactnesse, according to that, *Ephes.* 5. 16. Yet the way and gate may be said to be strait and narrow in regard of the troubles and difficulties we meet withall, which many will not endure, because contrary to our corruption: and so this place makes most against his former quality which he ascribed to the way, saying, that it was so easie, as I have before observed in answer thereunto.

θλιβομένη
pressa.

Dr. *Crispe*, Pag. 110. Sect. 22.

But rather the meaning is this. Straite is the gate, and narrow is the way, *that is, it hath not that latitude in it, that generally men thinke it hath. What is that? Men generally thinke that besides Christ, there is something more in the way that leadeth to life, and that is a mans owne righteousnesse, not onely Christ, but a mans owne righteousnesse, joyntly together with Christ, these are the way to salvation. This is the conceit of many men. But I say* it is straite and narrow in this regard, *that all a mans owne righteousnesse must be cut out of the way, it must be so narrow, that there must be nothing in the way but Christ. When a mans owne righteousnesse is taken into the way besides Christ, then it is a broader way then Christ allowes of, he allowes onely that way to be himselfe. And that this is the meaning seemes to me by the words that follow.* Beware (*saith Christ in the next words*) of false Prophets, that come in Sheeps clothing, that inwardly are ravening Wolves. *It seemes in this Christ gives warning how to beware of false Prophets, by telling men that straite is the gate and narrow the way that leadeth to life. And what false Prophets were they? If you consult with* Luke, Acts 15. 1. 24. *you shall understand who these Prophets were, and withall the meaning of this Text. There you shall finde that these false Prophets were they that troubled the Church, and occasioned the Assembly, the first Councell that ever was.* Some (*say the Councell*)

Counsell) that went out from us have troubled you with words, subverting your soules, saying, you must be circumcised and keep the Law, or else you cannot be saved. *These are the false Prophets Christ meant, that would make the observation of the Law of* Moses *and Circumcision to be Co-partners with Christ, as a way to salvation,* to whom (*say the Apostles*) we gave no such commandement.

Answer.

This exposition of Christs words, *Matth.* 7. 14. is not one- false, but ridiculous: For in Christs time we read of no such controversie, about the way to Heaven, whether Christ alone, or workes and Christ together, were the way, till afterward in the *Acts* of the Apostles. And much lesse is there any such meaning in this of *Matth.* about excluding workes of righteousnesse from joyning with Christ. For indeed the maine that our Saviour here exhorts them to, and in the chapter foregoing, is to follow the workes of righteousnesse, as the Doctor might have easily seene, had not prejudice and private opinion blinded his eyes. See *Matth.* 5. 16. *Let your light shine before men that they may see your good workes, &c. Except your righteousnesse exceed the righteousnesse of the Scribes, &c. yee shall not enter into the Kingdome, &c.* vers. 20. and so fals to expound divers precepts of the Law which they had corrupted by their practise and doctrine. Likewise, *Matth.* 6. 19, 20. he bids them *lay up treasure, not on Earth, but in Heaven, &c.* Then chapter 7. where these words are in the 12. *v.* he saith, *Whatsoever ye would that men should doe to you, doe yee even so to them, for this is the Law and the Prophets, and so bids them enter in at the strait gate,* and gives the reason, *because strait is the gate that leads to life, and wide the way that leads to destruction.* And then *vers.* 15. &c. he bids them beware of false Prophets which he describes not by their doctrine, but by their lives, *vers.* 16 *Yee shall know them by their fruits. Doe men gather Grapes of Thornes, &c. a good tree cannot bring forth evill fruit, &c.* verse 17, 18, 19, 20. And then mark what followes, *v.* 21. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, &c.* And then he addes, *verse* 23. *&c. Many shall say in that day, Lord, Lord, have we not prophesied in thy Name, &c. and then I will professe unto them, I never knew you, depart from me yee workers,*

We never read of any controversie about the difference of Law & Gospel till Christ was dead, wherby the Ceremoniall Law was put out of office.

Verse 21, 22, 23, &c.

kers of iniquity. Whereupon he concludes with a Parable, whereby he commends those that *be bearers of his sayings and also doers, as the onely wise men that build upon the Rocke, and shall hold up against all stormes and tempests, winds and weathers whatsoever.*

Now let all men consider how contrary these things of our Saviour are unto Doctor *Crisps* exposition here, and doctrine every where. Christ, you see, is altogether perswading to good workes, and tels you how to know false Prophets by their bad fruits, and disproves those that onely professe his Name, but doe not his Fathers will, yea and rejects those Prophets that were workers of iniquity as none of his, and commends those Christians, as laying a sure foundation that be not onely hearers, but doers of his Word.

Now on the other side, see how Doctor *Crisp* is still upon every occasion quarrelling with good workes, and never presseth to the practise of righteousnesse, but rather seekes to take men off from so doing. And therefore he takes here occasion most grossely to corrupt the Text of our Saviour, *Matth.* 7. 14. as if it spake against those that would have mingled the Law and Gospel together, of which there is *nec vola, nec vestigium*, neither shew nor shadow in the Text. And therfore he brings in that Text, *Acts* 15. 1. 24. by head and shoulders, against sense and reason, to serve his owne turne, and fit his owne fancie. It is true, he is forced to confesse hard before, that the stricter Christians can walk, the better; but this was but to bleare mens eyes, and make them beleeve he was no enemy to strictnesse, and yet there is nothing that he more girds at, and complaines of, than strictnesse in holinesse and righteousnesse, as if to presse unto that were to rob Christ of his right, and turne him out of his place. And therefore marke what followes.

Doctor Crisp, Pag. 111. Sect. 23.

You shall finde that in the Epistle to the Galatians *and* Colos. *all the Apostles contestations were with such false Prophets, that came in Sheeps clothing, they were not false Prophets that came in Wolves habits, that are openly prophane and scandalous, they can deceive no man, they shew themselves to all; but they are false Prophets in Sheeps clothing, that is, they seeme to be Sheep, they seeme to be austere, they seeme to preach nothing but righteousnesse and holinesse, but yet they*

are

are ravenous Wolves. How ſo? They make a man build upon a mans owne righteouſneſſe and not upon Chriſt, and ſo deſtroy poore ſoules. Theſe are thoſe the Apoſtle bids beware of, Gal. 3. 1.

Anſwer.

You ſee how faine he would make his matter good by Saint *Pauls* Epiſtles, whereas he doth meerly abuſe his auditory, and wreſt the Scripture. For in thoſe two Epiſtles he brings nothing to prove that they were ravenous Wolves in Sheeps clothing, that taught juſtification by workes; nor can any man prove that theſe Wolves in Sheeps clothing mentioned by our Saviour, were ſuch as did preach juſtification by workes. But any man may ſee, that he hath a glance againſt auſterity and thoſe that preach righteouſneſſe and holineſſe. Elſe he would never have made ſuch an expoſition of Chriſts words, ſo contrary to all good Expoſitors, and the evident ſcope of the place it ſelfe, which is a ſufficient reaſon to make men ſtop their eares againſt ſuch Teachers, if they doe not wilfully winke, and ſhut their eyes againſt evident and apparent Truth.

An Anſwer to the fifth Sermon, The Text, *Coloſ.* 1. 18. *Page* 114.

That in all things he might have the preheminence.

This Sermon ſpeaks much what as the former Sermons have done, being in a manner the ſame for ſubſtance in regard of that controverſie betweene them and us, in point of juſtification and ſanctification. Among other things wherein he ſaith Chriſt hath the preheminence, this is one; To be the foundation to beare up all things, which by us is granted, that other foundation can no man lay than Jeſus Chriſt, as the Apoſtle ſaith, *pag.* 129, 130.

Againe, he ſaith that the load of all our ſinnes and duties lie upon him, which is the ſame with that he had before, that Chriſt is our way both from ſinfulneſſe, and likewiſe to grace and glory. Then ſee what a ſimilitude he hath to expreſſe how he doth our duties. Pag. 133. & 134.

Doctor Crisp, Page 134. Sect. 2.

This same simile he useth afterward.

Your duties are at the dutie you doe to a deceased friend, you thinke it is the last duty you shall doe for him, to carry him to the grave, though you may have bearers, you shall goe under the corps, but the bearers shall have all the waight upon their shoulders, so that you goe easie in respect of the assistance of the bearers. Beloved, all the duties we have to doe may seeme waighty. This is an hard saying, and that is a hard saying, who can obey it? But, beloved, know that the Lord Christ he is such a pillar, such a bearer to take all the waight of duties upon his backe, that he carries the burden, and so carries it, that you shall goe but as the friend of the corps, the burden shall be from your shoulders.

Answer.

By this we see what an easie matter they make of duties, a meere complement, Christ doth all, they goe under for a show, and never put their shoulder to the work, and so you see more plainely why he made it the easiest matter in the world to be a true Christian. Doth not this finely teach men to play the hypocrites, and prove heartlesse in holy duties, having a forme of godlinesse, denying the power thereof? But let me tell them that God was very angry with his people *Israel*, because they pulled away the shoulder, and made their heart as an Adamant lest they should heare the Law, &c. *Zech.* 7. 11, 12. Yet behold more such stuffe towards the end of the Sermon.

2 Tim. 3.

Doctor Crisp, Page 144. Sect. 3.

You must serve in duty and obedience, but looke not that that duty should bring any thing, it is Christ brings every thing you get, you get nothing by duties. Assure your selves while you looke to get by that you doe, you will but get a knock, because of so much sinfulnesse in the duty.

Answer.

What strange stuffe is this for a Pulpit! Is not this plainly to knock men off from doing duties, otherwise than by way of complement? what brain-sick Divinity is this? Hath not God promised to reward every man according to his works, and Christ himselfe also hath promised as much, and will they make them liers? Doth not the Apostle bid them So run that they might obtaine? 1 *Cor.* 9, 24. Did not *Jacob* wrastle with

Rom 2. 6. Rev. 22, 12.

Christ,

Christ, the Angel of the Covenant, for a blessing, and had it? and how did he wrastle but by weeping and praying? *Hos.* 12. 3, 4. How then durst this Doctor deliver this in the place of Christ? That if we looke for any thing by that we doe, wee shall get but a knock? yet that you may see his stifnesse in this particular, mark how he goes on.

Doctor Crisp, Pag. 144. Sect. 4.

Your duties that you performe are that wherein you are to walke in the world, and before the world, that you may be profitable unto men. But as for getting any thing, assure your selves, while you labour to get by duties, you provoke God, as much as lies in you, to punish you for such presumption, if not for the filthinesse of the things you performe.

Answer.

Here we have a further degree of dotage, to say no worse, we may be profitable unto men by our duties, but not to our selves; what may be the reason, who can imagine? It cannot be that which he names before, because Christ brings every thing, because so he doth to other men as well as to us.

But he goes on, and is not ashamed to affirme, that while we labour to get by duties, we provoke God to punish us for our presumption. This is just as *Diogenes* trampled upon *Plato's* pride, but with greater pride; so he condemnes our presumption with greater presumption. For he presumes to crosse the holy Ghost. For the holy Ghost bids us ask and we shall have, *Matth.* 7. 7. And tels us that we have not, because we aske not, *James* 4. 2. But it seemes by this new Divinity, that when we aske daily bread, and forgivenesse of sinne, &c. we must not expect any such matter for our selves, but for others we may. How are those blinded that can beleeve such graceless and godlesse absurdities as these are!

Me thinkes they should be ashamed so to crosse the Word of God, and dishearten men from duties as they doe. For to what end should any man pray for grace to helpe in time of need, or health in time of sickenesse, as we are commanded, *Heb.* 4. 16. *Jam.* 5. 13. unlesse we may obtaine our requests? If any object that we must look to be heard for Christs sake, we grant it, and therefore doe all that we doe in the Name of the Lord

Jesus, *Col.* 3. 17. And therefore though we looke to be heard and to prevaile in any duty for Christs sake, yet we expect by our duties to obtaine according to his will. For this is the confidence that we have in him, that whatsoever we aske according to his will he heareth us, and we have the petitions that we desired of him, 1 *Joh.* 5. 14. 15.

Now that you may see how that this hinders not Christ from the preheminence given unto him, it is evident to all that will understand, because in praying and doing duties in conscience to his command and in his name, we exceedingly honour him, because we doe not expect audience or acceptance for the worth of our duties, but onely by such meanes as he hath injoyned us for that very end, which otherwise we cannot expect. See more *Jam.* 4. 2, 3. By beleeving, those worthies, *Heb.* 11. were said to obtaine great things for themselves as well as others, see onely *vers.* 33, 34, and 35. What need I say more? There is nothing more cleare in the Word of God than this, That by doing of duties we may doe much good to our selves and others. For he that looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, (this man) shall be blessed in his deed, or doing, *Jam.* 1. 25. Therefore I conclude, that they seeke to bring men into a cursed condition, that are not ashamed to preach and print, that they provoke God to punish them that labour to get any thing by duties.

Thus have I briefely dispatched what I have to say for the present against his fifth Sermon. Onely for the fuller satisfaction of some, that they may see that we doe not derogate a jot from Christ, in saying that we may get good by the duties which we performe at his command; See Master *Wards* Sermon, *Col.* 3. 11. Called, Christ is All in all, together with another Sermon of the same *Samuel Ward*, called the happinesse of practise, upon these words of our Saviour, *Joh.* 13. 17. These things if you know, happy are you if you doe them.

Page 146. An answer to the sixth Sermon on *Isa.* 42. 6, 7.

I will give thee for a Covenant to the people, for a light to the Gentiles, to open the blinde eyes, to bring out the prisoners from the prison, and them that sit in darknesse out of the prison-house.

After opening of the Text he gathers this general Doctrine. *The Father is pleased to give Christ for a Covenant to the people of the Gentiles, to open their eyes, and bring them as prisoners out of prison, pag.* 153. then he addes. *There is abundance of marrow and fatnesse in this present truth, I have delivered unto you more than usually people can finde out of it, we will endeavour therefore to break the bone that all the marrow may be seene, and none of it may be lost.*

Doctr. Pag 153. Mark this, you shall finde the very pith and marrow of their damnable doctrine in this very Sermon.

Answer.

That which he saith here of this truth, may be said of all the truths of God, that there is more marrow and fatnesse in them than usually people can finde, yea or Pastors either. But he would have men understand, that he hath found out more than ordinary marrow and fatnesse in this bone. And yet we shall finde that he hath drawne more bloud than milke out of this breast of consolation, and therefore had no such cause to boast of his endeavour to breake the bone that all the marrow might be seene, and none of it lost.

Doctor Crisp, Page 154, 155. Sect. 2.

First, a word or two in generall concerning the nature of a Covenant. The common and usuall manner of Covenants, as you all know, is thus much, namely a mutuall agreement betweene parties upon certaine Articles or propositions, propounded on both sides, so that each party is tied to fulfill his owne conditions, which if either of them faile in, the other is thereby freed from his part, and the Covenant becomes nullified, void, and frustrate, you all know this is the true nature of a common Covenant.

Answer.

This I set downe not to gaine-say it, but to shew how that he contradicts this in a kind afterward, denying that there be any conditions in this new Covenant, *pag.* 159. whereby he plainly makes it no Covenant, because it wants the nature of

a Covenant, which he himselfe hath set downe.

Doctor Crisp, Page 155. Sect. 3.

There are two maine generall Covenants God enters into with men, the one is called the first, the old Covenant, the Covenant of works: it stood upon these termes, Doe this and live. The other is called a new Covenant by the Prophet Jeremy *and the Apostle,* Heb. 8. *It is called a better Covenant, a Covenant of Grace. As for the first, the old Covenant, the Covenant of workes, which stood upon these termes, Doe this and live: It is very probable, if not certaine, that Christ was this first Covenant unto men, even the Covenant of works.*

Answer.

This man confounds himselfe, and cares not what he saith, that dares say, It is very probable, if not certaine, that Christ was the Covenant of works unto men. It is so farre from being certaine, that it is a senslesse speculation. But they have many such fancies, both absurd and dangerous, which I have heard and read in some of them. His reason of this fancy is not worth a rush; Let us see his Scripture.

Doctor Crisp, Page 157. Sect. 4.

You shall see the ground of this Covenant, Prov. 8. 31. *when the Lord made all things in the world, Wisdome, which is Christ, there tels us that she was the delight of the Father, and her whose delight was with the sonnes of men; I say the foundation upon which the difference was built betweene man and other creatures, that he hath this Covenant by grace, and others not, is this: All the delight of Christ was with the sonnes of men, and for his sake the Father will doe more for them than for other creatures.*

Answer.

The maine scope of the holy Ghost in that place of *Solomon* seemes to be this, to shew his authority and ancient affection towards men, that they might the more hearken unto his word, and doe his will, and therefore it followes, verse 32. Now therefore hearken unto me O yee children, for blessed are they that keep my wayes.

When shall we have Doctor *Crisp* pressing others to hearken, and pronounce a blessing on them that keep Christs waies? However, here is but a weak proof that Christ was the Covenant of works, because he saith Christ was the delight of the

Father

Father, and his whole delight was with the sonnes of men.

Doctor Crisp, Pag. 157, 158. Sect. 5.

But now the Covenant which the Lord mentions in this place by the Prophet is not the first, but second Covenant. I will give thee for a Covenant to the people, he meanes the Covenant of Grace, which Covenant is mentioned, Jer. 31. 33. *and renewed by the Prophet* Ezekiel, chap. 36. *about* vers. 26. *and so also* Heb. 8. *where you shall finde both the Covenant it selfe, and how, and in what sense Christ is said to be that very Covenant unto men.*

In the sixth verse you shall finde this appropriated unto Christ to be his great priviledge, to have the sole hand and managing of this new Covenant. But now, saith the Apostle, he hath obtained a more excellent ministery, by how much also he is the Mediator of a better Covenant. And what is this better Covenant? Marke what followes, verse 8. *Behold the dayes come, saith the Lord, when I will make a new Covenant with the house of* Israel, *and with the house of* Judah, *not according to the Covenant I made with their Fathers, for in the verse,* 10. *this is the Covenant I will make with the house of* Israel, *After those dayes, saith the Lord,* I will put my Lawes into their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not every man teach his neighbour, and every man his brother, saying, know the Lord. For all shall know me from the least to the greatest. For I will be mercifull to their unrighteousnesse, and their sinnes and iniquities will I remember no more. *Here is the substance of the Covenant.* I will be their God, and they shall be my people.

Now all that I will note briefely out of all this, shall be onely one proposition, wherein you shall see both a vast, and comfortable difference betweene this new Covenant and all other Covenants that God made with men: It differs I say exceedingly, and the comfort lies in the difference which is this.

All other Covenants of God besides this runne upon a stipulation, and the promise ranges altogether upon condition on both sides. The condition was on Gods, that they should live; *The condition on mans part was,* That he may live, he must doe this. *And marke, the conditions in that Covenant were such, that in case man did faile to performe his condition, the Covenant was broke, and God was free from giving life, which accordingly came to passe. For man failing in doing, the Covenant was actually broken, disanulled, and frustrated, and man lay under the curse of the breach of the Covenant in not*

doing.

a Covenant, which he himselfe hath set downe.

Doctor Crisp, Page 155. Sect. 3.

There are two maine generall Covenants God enters into with men, the one is called the first, the old Covenant, the Covenant of works: it stood upon these termes, Doe this and live. The other is called a new Covenant by the Prophet Jeremy *and the Apostle,* Heb. 8. *It is called a better Covenant, a Covenant of Grace. As for the first, the old Covenant, the Covenant of workes, which stood upon these termes, Doe this and live: It is very probable, if not certaine, that Christ was this first Covenant unto men, even the Covenant of works.*

Answer.

This man confounds himselfe, and cares not what he saith, that dares say, It is very probable, if not certaine, that Christ was the Covenant of works unto men. It is so farre from being certaine, that it is a senslesse speculation. But they have many such fancies, both absurd and dangerous, which I have heard and read in some of them. His reason of this fancy is not worth a rush; Let us see his Scripture.

Doctor Crisp, Page 157. Sect. 4.

You shall see the ground of this Covenant, Prov. 8. 31. *when the Lord made all things in the world, Wisdome, which is Christ, there tells us that she was the delight of the Father, and her whole delight was with the sonnes of men; I say the foundation upon which the difference was built betweene man and other creatures, that he hath this Covenant by grace, and others not, is this: All the delight of Christ was with the sonnes of men, and for his sake the Father will doe more for them than for other creatures.*

Answer.

The maine scope of the holy Ghost in that place of *Solomon* seemes to be this, to shew his authority and ancient affection towards men, that they might the more hearken unto his word, and doe his will, and therefore it followes, *verse* 32. Now therefore hearken unto me O yee children, for blessed are they that keep my wayes.

When shall we have Doctor *Crisp* pressing others to hearken, and pronounce a blessing on them that keep Christs waies? However, here is but a weak proof that Christ was the Covenant of works, because he saith Christ was the delight of the

Father

Father, and his whole delight was with the sonnes of men.

Doctor Crisp, Pag. 157, 158. Sect. 5.

But now the Covenant which the Lord mentions in this place by the Prophet is not the first, but second Covenant. I will give thee for a Covenant to the people, he meanes the Covenant of Grace, which Covenant is mentioned, Jer. 31. 33. *and renewed by the Prophet* Ezekiel, chap. 36. *about* vers. 26. *and so also* Heb. 8. *where you shall finde both the Covenant it selfe, and how, and in what sense Christ is said to be that very Covenant unto men.*

In the sixth verse you shall finde this appropriated unto Christ to be his great priviledge, to have the sole hand and managing of this new Covenant. But now, saith the Apostle, he hath obtained a more excellent ministery, by how much also he is the Mediator of a better Covenant. And what is this better Covenant? Marke what followes, verse 8. *Behold the dayes came, saith the Lord, when I will make a new Covenant with the house of* Israel, *and with the house of* Judah, *not according to the Covenant I made with their Fathers, for in the verse,* 10. *this is the Covenant I will make with the house of* Israel, *After those dayes, saith the Lord,* I will put my Lawes into their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not every man teach his neighbour, and every man his brother, saying, know the Lord. For all shall know me from the least to the greatest. For I will be mercifull to their unrighteousnesse, and their sinnes and iniquities will I remember no more. *Here is the substance of the Covenant.* I will be their God, and they shall be my people.

Now all that I will note briefely out of all this, shall be onely one proposition, wherein you shall see both a vast, and comfortable difference betweene this new Covenant and all other Covenants that God made with men: It differs I say exceedingly, and the comfort lies in the difference which is this.

All other Covenants of God besides this runne upon a stipulation, and the promise runnes altogether upon condition on both sides. The condition was on Gods, that they should live; *The condition on mans part was,* That he may live, he must doe this. *And marke, the conditions in that Covenant were such, that in case man did faile to performe his condition, the Covenant was broke, and God was free from giving life, which accordingly came to passe. For man failing in doing, the Covenant was actually broken, disanulled, and frustrated, and man lay under the curse of the breach of the Covenant in not*

doing.

But in this Covenant of Grace, to wit, the new Covenant, it is farre otherwise, there is not any condition in this Covenant. Marke what I say, beloved, and I beseech you beare me with an impartiall, and unprejudicate opinion, I know I shall go against the straine of some, but I hope what I shall deliver shall be firmely proved from Scripture, I say the new Covenant is without any conditions whatsoever on mans part. Man is tied to no condition that he must performe, that if he doe not performe the Covenant is made void by him.

Answer.

Here we may see the root of bitternesse, and the very quintessence of the *Antinomian* doctrine, and that it is not onely *Antinomian*, but Antichristian and Antievangelicall. For first, he confidently denies all conditions on mans part in the Covenant of Grace, and afterward particularly, and in plaine termes tels us in this Sermon, that *Faith is not the condition of the Covenant, and that we are justified before we beleeve, and that actually, and not in Gods decree only.*

Thus much in generall. Now to the particulars, and first I will begin with his proposition, which is this. *All other Covenants of God, besides this, runne upon a stipulation, and the promise runs altogether upon condition on both sides. The condition on Gods part was, they should live. The condition on mans part, That he might live, he must doe this, &c. But in this new Covenant of Grace there is not any condition. Marke what I say,* (saith he) *and I beseech you, beare me with an impartiall and unprejudicate opinion, &c.*

First, let me tell you, that to talke of a Covenant without conditions is, *contradictio in adjecto*, a kind of contradiction. For a Covenant doth alwayes imply conditions on both sides, else it is no Covenant. I appeale to himselfe in his former words, where he saith concerning the generall nature of a Covenant, *That it is a mutuall agreement betweene parties upon certain Articles propounded on both sides, so that each part is bound and tied to fulfill his owne conditions, &c. pag.* 154. Therefore he must either deny this to be a Covenant, or else confesse conditions on both sides. It will not serve his turne to say, This differs from all other Covenants, for it is an unsufferable errour, to make such a difference as quite takes away the nature of a Covenant. Just

like

like him that condemned divers sorts of hearers, and the first was them that would not heare at all. Their errour was not in hearing, but in refusing to heare; Therefore he erred in ranking them among hearers, that would not heare at all; and so doth the Doctor commit a more grosse errour in making this a speciall comfortable Covenant, which, as he makes it, is no Covenant at all.

Secondly, I say that nothing is more evident in the Gospel than the conditions of the Covenant of Grace on mans part. To wit, *Faith and Repentance*, without which we cannot be in Covenant with God, nor have any share in Jesus Christ, or receive the forgivenesse of sinnes. The Scripture is very cleare for this, *Joh.* 3.16. *So God loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish.* So *Acts* 16. 31. *Beleeve in the Lord Jesus Christ and thou shalt be saved.* And for Repentance, See *Acts* 8.38. *Repent and be baptized every one of you for the remission of sinnes.* And *Acts* 3. 19. *Repent, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.* Hence was it that these two were especially injoyned and preached by the Apostles and others. *John Baptist* saith, *The Kingdome of God is at hand, Repent and beleeve the Gospel*, Marke 1.15. Saint *Paul* saith, that he *kept nothing backe from them that was profitable, testifying both to Jewes and Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ*, Acts 20. 20. 21. And the chiefe Commission of the Apostles was, *to preach Repentance and remission of sinnes*, Luke 24.47. And our Saviour himselfe at his first preaching bade them *Repent, because the Kingdome of Heaven was at hand.* And reproved the chiefe Priests and Elders, because when *John* came in the way of righteousnesse, *they beleeved him not*, though the Publicans and Harlots did beleeve, *and they when they had seene it repented not afterward that they might beleeve him*, seeing such a worke of God upon them, *Matth.* 21.32.

Where repentance is enjoyned alone, it includes faith, and so on the contrary. Matth. 4.17.

And yet notwithstanding these, and many moe, this man was not ashamed to say, that there is no condition on mans part, and he desires to be heard with *an impartiall and unprejudicate opinion, and hoped firmely to prove what he said by Scripture.*

He confesses indeed, that he goes *against the straine of some*, he might as well have said, that he goes against the streame of Scripture. Come we now to his reasons, or arguments.

Doctor Crisp, Page 160. Sect. 6.

The first argument is this. The Covenant is called an everlasting Covenant, and here in the eighth to the Hebrewes in the latter end, God saith, I will be mercifull to your iniquities, and your sinnes will I remember no more. Now suppose there were conditions for man to performe, and suppose man did faile in those conditions, what were become of the Covenant? Man did faile in the condition, whilest there were conditions before, in the first Covenant, and thereby the Covenant was frustrated. Man is not now so confirmed, but if there were conditions for him to performe, which if he did not performe the Covenant should be broken, I say he is not so confirmed, but he might faile in those conditions: Nay, if those be the conditions which some men conceive, then he doth daily faile, and if the Covenant stands upon such conditions, the Covenant is frustrated, so soone as the conditions are broken. So, I say, if the Covenant stand upon any condition to be performed on mans part, it cannot be an everlasting Covenant, except man were so confirmed in righteousnesse, that he should never faile in that which is his part.

Answer.

This is the first, and therefore should be one of the strongest arguments, because it breaks the yce unto the rest, and yet it is as weake as water. *The Covenant* (saith he) *is an everlasting Covenant, but suppose there were conditions for man to performe, and againe surppose man should faile in those conditions, what were become of the Covenant?* he meanes it could not be everlasting, but would be broken. So that his meaning is, that it cannot be everlasting if there should be any conditions for man to performe. This is utterly untrue. For that Covenant made with *Abraham* and his seed was called an everlasting Covenant, *Gen.* 17. 8. but Doctor *Crisp* himselfe saith, that all other Covenants beside this new Covenant were made upon condition. Therefore his argument is false. And whereas he saith, that *man did faile in the first Covenant, and therefore he may faile in this, because he is not so confirmed but that he may faile in those conditions, and so the Covenant should not be everlasting.* I answer. That he is so confir-

In a Sermon, *Heb.* 8. 6. called the two Covenants of Grace

confirmed in those conditions of *Faith and Repentance*, that is once in Covenant with God, that he shall surely keepe them; which none will deny that hold, that a true beleever cannot fall away from grace, which they themselves also hold. And therefore he doth meerly trifle and delude his auditors in this. For he knew well enough, that we hold a great difference betweene *Adam* in innocency and the sonnes of *Adam* entered into a new Covenant of Grace with God. He was to performe the conditions by his owne strength, but we in the Covenant of Grace are to performe the conditions of our Covenant by the power of Christ, for which we have his spirit and promise, which *Adam* had not. See *Jer.* 32. 39, 40. All this is as cleare as the Sunne on our side, in the Word of God, 1 *Pet.* 1. 5. *We are kept by the power of God through faith unto salvation.* And *Acts* 5. 31. *Christ gives Repentance as well as Remission of sins.* Yea and marke the order of the holy Ghost. First Repentance, and then Remission of sinnes. If we were left to our selves in the Covenant of Grace, as *Adam* was in the Covenant of workes, he said something, but seeing we are not, he saith nothing to the purpose. Read *Ezek.* 36. 27.

See *Ier.* 32. 39. 40. They shall feare me for ever for the good of them and of their children after them. And I will make an everlasting Covenant with them, that I will not turn away from them to doe them good, but I will put my fear into their hearts, that they shall not depart from me. See also *Ezek.* 36. *v.* 27.

Dr. *Crispe*, Pag. 160, 161. Sect. 7.

But you will say there are many conditions mentioned in the Covenant, it was said, that there must be a Law put in the mind, and writ in the heart, with many other such things. *Object.*

I answer, beloved, it is true, God saith I will put my Law in their inward parts, and write it in their hearts, &c. but doe you finde in this, or in any other mention of a Covenant, that this is the condition to be performed on mans part, I say, that this is the condition of the Covenant, and such a condition, that if man performe it not, the Covenant is frustrated? there is no such thing in the Text. *Answer.*

Answer.

The Law put into their hearts, &c. is nothing else but ability to Beleeve and Repent, and obey the Gospel of Jesus Christ, for there is *a Law of faith*, *Rom.* 3. 27. Now though it be not expressely said there that this is the condition of the Covenant, and such a condition on mans part, that if he performe it not, the Covenant is frustrated, yet it is implyed, That whosoever hath not the Law in their inward parts,

though they be outwardly in this Covenant, the Covenant is
Look Joh 16. 8, 9. fruſtrate to them. And this is evident in other places, *John* 3.
See Revel. 2. 5, 22, & 3. 3, 19. 18. *He that beleeveth is not condemned, but he that beleeveth not is condemned already, becauſe he hath not beleeved in the Name of the only begotten Sonne of God.* And Luke 13. 3. 5. *Except yee repent, yee ſhall all likewiſe periſh.* And to the ſame purpoſe is that of our Saviour, *Except ye be converted, and become as little children, ye ſhall not enter into the Kingdome of Heaven*, Matth. 18. 3.

Doctor Criſp, Page 161. Sect. 8.

Objection. Anſwer. *But you will ſay, conditions or no conditions, a man muſt have his heart in this manner. I anſwer, it is true by way of conſequence, that after we are in Covenant with God, he will beſtow theſe things upon us, as fruits and effects of that Covenant, but it is not true by way of antecedence, that God doth require theſe things at our hands, before we ſhall be partakers of the Covenant.*

Anſwer.

This agreement he confeſſeth, pag 172 I anſwer, that *Repentance towards God and faith in the Lord Jeſus*, are Antecedents and not Conſequents onely of the Covenant of Grace. My reaſon is, becauſe it cannot be conceived that any man can, or will enter into Covenant with God, till they be agreed, for there is no Covenant without agreement. And God and man cannot be agreed till mans heart be in ſome meaſure wrought upon. Elſe why doth God ſend his Ambaſſadors to beſeech men to be reconciled? 2 *Cor.* 5. 20. Now mans heart is not wrought upon aright, till he repent and beleeve the Goſpel. Therefore of neceſſity Repentance and Faith are *Antecedents and Concomitants*, and not bare *Conſequents* of this Covenant of Grace. I will give you a lively inſtance, 2 *Cor.* 6. 14, 15, 16, 17, 18. *What fellowſhip hath righteouſneſſe with unrighteouſneſſe, &c. What concord hath Chriſt with Belial?* Then *verſe* 16. *God ſaid, I will be their God, and they ſhall be my people.* This Doctor Criſp confeſſes is the ſumme of the Covenant, *pag.* 158. Now marke what followes, *verſe* 17, 18. *Wherefore come out from among them, and be yee ſeparate, ſaith the Lord, and touch not the uncleane thing, and I will receive you, and will be a Father unto you, and yee ſhall be my ſonnes and daughters ſaith the Lord Almighty.*

What can be more cleare than this? *There is no agreement between*

tweene righteousnesse and unrighteousnesse, no more than *betweene light and darknesse*, and, if we meane to have God to be our God, and Father, we must repent and so come out, and God will receive us, and upon no other termes in the world.

Doctor Crisp, Page 161, 162, 163. Sect. 9.

The second argument, observe, I pray, and you shall plainly perceive that man hath no tie upon him to performe any thing whatsoever in the Covenant as a condition that must be observed on his part. Let the Covenant it selfe be judge in this case. It doth plainly shew where all the tie lies, and as plainly shew that the whole performance of the Covenant lies onely upon God himselfe, and that there is not one Bond or Obligation upon man to the fulfilling of the Covenant, or partaking in the benefits of the Covenant. Mark it in Jeremy, *in* Ezekiel, *or in this eighth to the* Hebrewes, *read those passages over, wherein the tenour of the Covenant is contained, and you shall easily see where the tie is. As* Heb. 8. 10. This is the Covenant I will make with the house of *Israel* after those dayes. I will put my Law into their minds, and write it in their hearts. *He will put it in, and write it, and he will be to them a God, and they shall be to him a people. The word* (shall) *here is a word of over-ruling, it is a word of power, as if he had said, I will take an order that it shall be so. It followes,* and they shall not every man teach his neighbour, and every man his brother, for they shall all know me. *How? by their owne study or industry?* No, *See* John 6. 45. *and you shall see that that condition of knowing the Lord is to be performed by the Lord, for so it is there said;* They shall be all taught of God. *Observe also the larger expression of the Covenant in* Ezek. 36. 25. *and there you shall plainly perceive, that still all the tie lies upon God himselfe, and nothing at all upon man.* Then will I sprinkle clean water upon you, and yee shall be cleane, &c. And I will put my spirit into you, and cause you to walke in my Statutes, and yee shall keepe my judgements, and doe them, &c. *where is there in all this, that God saith to man, Thou must doe this? If God had put man upon these things, then they were conditions indeed, &c.*

Answer.

Out of his owne mouth we may condemne this Doctor. He saith, where is there in all this, that God saith to man, Thou must doe this? Where? even hard before, where he saith, *yee shall keepe my judgements and doe them. Shalt*, and *must*, are equivalent in this place, as you may see by comparing it with

that 2 *Cor.* 6. 17, 18. And in many places. As, *Thou ſhalt doe no murder* is the ſame with *Thou muſt doe no murder*: wherefore his gloſſe upon the word (ſhall) before, was but to bleare mens eyes, as if a word of over-ruling, and not of command, when as indeed it is both; wherefore I concluce againſt him with his owne words. *Seeing God hath put man upon theſe things, then they are conditions indeed.* And ſo indeed the Doctor was foully deceived, and ſtrangely deluded, and ſo are all ſuch as did and doe beleeve him.

Beſide, let it be obſerved, that his very Scripture here ſaith, firſt, *he will put his Law into their minds, and write it in their hearts*, and then followes, *and he will be to them a God, and they ſhall be to him a people.* Firſt he will fit them to enter into Covenant with him by putting his Law into their hearts, and then he will be to them a God, and they ſhall be to him a people, which is the ſubſtance of the Covenant, by the Doctors confeſſion.

Pag. 158.

Againe, obſerve what a looſe Covenant this is that he makes in regard of man, becauſe he ſaith, *there is no tie at all upon man.* Then by conſequent man is at liberty, but God is not; God is in Covenant with man, but not man with God: which how abſurd it is, any one may ſee. We confeſſe indeed God is the principall, and doth the maine, but man muſt doe ſomething to enter into this Covenant, being inabled by God.

Doctor Criſp, 163, 164. Sect. 10.

Give me leave, I will aske but this queſtion, Suppoſe there ſhould be a fault, I make but a ſuppoſition, ſuppoſe there ſhould be a fault of performing in this Covenant, whoſe were the fault? muſt not the fault or failing to performe the Covenant be his, who is tied and bound to every thing in the Covenant, and ſaith he will doe it? If there be a condition, and there ſhould be a failing in the condition, he that undertakes all things in the Covenant muſt needs be in fault. But the truth is, theſe particulars mentioned are not the conditions of the Covenant, but they are conſequents of the Covenant. The maine ſubſtance of the Covenant is included in theſe words, I will be their God, and they ſhall be my people. *But ſprinkling with cleane water, taking away the ſtony heart, and giving a heart of fleſh: All theſe are nothing but the fruits of the Covenant.*

Anſwer.

Answer.

He makes a great noyse with his supposition, as if he would inferre some great absurdity, and then fals off abruptly, and nothing is concluded against us, or for himselfe. It makes me remember the story of him, that when a great Earle of this Land was accused of treason, and being within the City of *London* came to Ludgate, which was shut against him, Oh saith the man, if the Earle had but got through Ludgate! What then, quoth another, that presently apprehended him? why, quoth the man, if he had got through Ludgate, then he had beene in Fleetstreet, and so the matter ended. So the Doctor seemes to aime at some great matter in his supposition, and at length all comes to nothing, but this. *The truth is, these particulars are no conditions of the Covenant, but consequents.* Whereas the truth of Scripture is, as I told you before, and so you shall find it also here in *Ezek.* 36. *that sprinkling with cleane water, and taking away the stony heart goes before,* vers. 25, 26, 27. and then followes, *yee shall be my people, and I will be your God,* verse 28. which me thinkes should make him blush (if he were alive) to be hold it, to see how flat opposite he is unto the word of God, which he pretended for his purpose.

If he had inferred any thing, it would have beene directly against himself even as the man had spoken treason, if he had spoke our.

And now give me leave to make my supposition also. Suppose Doctor *Crisp* have beene meerely deluded in the matter of Free Grace, and the Covenant of grace, and by this meanes hath deluded many others, *sowing pillowes under their armeholes, crying Peace, peace, when there is no peace, and dawbing with untempered morter, yea, and with lies hath made the heart of the righteous sad, and strengthened the hands of the wicked, that he should not returne from his wicked way by promising him life.* I doe but make a supposition, but it is easie to conclude what hence will inevitably follow; wherefore my hearts desire to God is, that al those who have hearkened unto him, would seriously consider what they doe, and not take things upon trust, as they have done. For before I have done with this point, I shall by Gods help make this *suppositon* an apparent *position.* So that they shall not say of my supposition, as I may say of his, *Suppositio nil ponit in esse,* That a supposition proves nothing.

Ezek. 13. 10, 11. 18. & 22.

Doctor

Doctor *Crispe*, Pag. 164. Sect 11.

Objection. *But you will object and say. If all lies upon Gods part, and man must doe nothing, then all his life time hee may doe what he list.*

Answ. *I answer, you must make a difference betweene doing any thing in reference to the Covenant, as the condition thereof, and in doing something in reference to service and duty to that God, who freely enters into Covenant with you. I say onely that in way of condition of the Covenant you must doe nothing.*

Answer.

And I say the contrary, we must doe all we doe by way of condition of the Covenant. And though my saying may be as sufficient as his, yet will I clearely prove what I have said, which he did not, as if his *Ipse dixit* might serve the turne. The maine thing in the Covenant is, *That God takes us for his people, and we take him for our God.* Now as God binds himselfe by the one *to doe us all manner of good*, so we bind our selves by the other *to doe him all manner of duty and service.* Even as when a Master makes a Covenant with his servant or apprentise, and the servant with the Master, the Master binds himselfe to finde him all manner of necessaries, and the apprentise ties himself to doe him all manner of service. Even so we being bound to be Gods people, are, *eo nomine*, bound to doe him service. But, lest this similitude should not serve to convince, what will they say to the Sacraments? I hope they will not deny but they are seales of the Covenant, as Circumcision was a seale of the righteousnes of Faith, *Rom.* 4. 11. Then I say when we receive the Sacraments aright, we must receive them in reference to the Covenant as a condition thereof, and not meerly in regard of service and duty to God who freely enters into Covenant with us.

Mark 16. 16. Acts 22. 16. Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Doctor Crisp, Page 165. Sect. 12.

The third argument. Nay the Covenant in the actuall substance of it is made good to a person before he can doe any thing. The maine thing in the Covenant is, Gods being the God of a people, and the modell and draught of that is Gods love. The Covenant is nothing but Gods love to man, Gods love to give himselfe to man, Gods love to take man to himselfe. Now this love of man is cast upon man before he can doe any thing. Before the children had done good or evill, Jacob have

I loved,

I loved, and Esau have I hated. Shall I need to tell you that the Covenant is then fulfilled in the substance of it, when men are actually justified? when men are justified God hath made good his Covenant unto them, he is their God, and they are his people; now where are the conditions of this Covenant? Take but notice what the Apostle saith, and then tell mee what conditions you finde in it? Rom. 4. *whereas in the fourth verse he had said,* Now to him that worketh is the reward not reckoned of grace, but of debt, but, *saith he, in the fifth verse,* to him that worketh not, but beleeveth on him that justifieth the ungodly, &c. *There are two phrases here to shew there can be no conditions to make up the Covenant on mans part. First,* to him that worketh not. *If there must be no working to partake of justification, then there is no conditions unto it. And againe, if we must* beleeve on him that justifies the ungodly, *then justification is passed over to a person whilest he is ungodly; Now where is the condition of the Covenant while there remaines nothing but ungodlinesse in men? But if these things must be fulfilled as conditions, namely to change our hearts, and such like, then we are not justified as ungodly, but now as righteous. And so it doth directly contradict that of the Apostle. We must therefore conclude that this Covenant which is then made good, when a person is justified, is conferred and powred out to a person before there be any such thing as a condition in him.*

Answer.

This third argument, wherein he spends more time than on both the former, doth plainly discover the grosse absurdity and impiety of their doctrine, as absolutely perverting the Gospel of Jesus Christ. So that they may as truly be termed *Anti-Gospellers* as *Antinomians*. And even *Anti-Christ* is so called, because he pretends to be *for Christ*, yet is most desperatly *against Christ*: So these men pretend to be altogether for the *Gospel of Christ, and his free Grace*, and are most dangerously against them, as shall presently appeare. First, whereas he saith, the Covenant in the actuall substance of it is made good unto us before we can doe any thing. This is utterly false, for we must beleeve, and by his owne confession we must come to Christ, before we can be justified, or close with Christ, as you may read in his former Sermons on *John* 14. 6. and afterward on Serm. 14. on *John* 6. 37.

The Greeke prepositon *Anti* signifies *pro* and *con.* for and against.

Or at least have a wil and mind to Christ, which he often speaks of.

See his *pag.* 172.

Now to make his words good, he ſaith, The Covenant is nothing but Gods love to man. And I ſay it is more then ſo, there muſt be mans cloſing with God, elſe there can be no Covenant, as I have formerly proved. That of *Jacob* and *Eſau* makes nothing for him, but onely, that God loves his Elect freely without any deſert; which we freely grant, and have fully proved againſt Arminians and Antichriſtians. And we further grant, that Gods free love moved him to enter into Covenant with man, and to that end to put his Law into his heart, &c. that he might cloſe with God. And ſo we give God the glory of all in his owne order, and doe not confound things contrary to plaine Scripture, as they doe.

He further tels us, *when men are actually juſtified, God hath made good his Covenant unto them in the ſubſtance of it. He is their God, and they are his people*; very good ſo farre. But then he mars all with that which followes, *Where are the conditions of the Covenant?* I anſwer, there is one condition as evident as the Sunne, in the very place which he preſently brings to prove the contrary, Take but notice (ſaith he) what the Apoſtle ſaith, and tell me what conditions you finde in it, *Rom.* 4. whereas he had ſaid *verſe* 4. *Now to him that worketh is the reward, not reckoned of Grace, but of debt.* But ſaith he in the fifth verſe, *To him that worketh not, but beleeveth on him that juſtifieth the ungodly, &c.* Who is ſo blind that cannot ſee, even with halfe an eye, that beleeving is the condition in the party juſtified, which is farre more evident by that which followes in the ſame verſe, but by him craftily concealed in his, &c. to wit, *his faith is counted for righteouſneſſe.* Who is ſo blind as they that will not ſee? wherefore did he leave out theſe words?

But he ſaith there are *two phraſes in this verſe to ſhew there can be no conditions to make up the Covenant on mans part.* I am ſure there be two words, namely (*Beleeveth, and Faith*) which might have made up his mouth for ever in this particular. But let us ſee his two phraſes. Firſt, *to him that worketh not. If ſaith be, there muſt be no working to partake of juſtification, then there is no condition unto it.* What a ſenſleſſe reaſoning is here? As if a man ſhould ſay, If we cannot be juſtified by workes, then we cannot be juſtified by faith, which is point-blanke againſt the

the Apostle here, who therefore proves that we are not justified by works, because we are justified by faith, for what he denies to him that worketh, he ascribes to him that beleeveth. And yet this Doctor is not ashamed afterward, in plaine termes to deny, that we are justified by faith, as we shall see anon. Now to the other phrase. And againe (saith he) *if we must beleeve on him that justifies the ungodly, then justification is passed over to a person whilest he is ungodly. Now where is the condition of the Covenant? while there remaines nothing but ungodlinesse in men?* This is his corrupt glosse upon this holy Text, than which there is no Text more ordinarily used and so abused by him. For the Scripture doth not say that God doth justifie a sinner whilest there remaines nothing but ungodlinesse, for the Scripture alleadgeth in this place something else, to wit, *Faith*, which is imputed for righteousnesse; which is so cleare that we may wonder to see a man so farre blinded with his owne conceit, as to aske here againe, Where is the condition of the Covenant? wherefore it is he, and not we, that *doth directly contradict the Apostle.*

Maledicta glossa quæ corrumpit contextum.

In a word therefore, to shew how *he justifies the ungodly*, and yet not *whilest he remaines ungodly*, take notice of a knowne distinction among Scholars. Namely, that this is true, *sensu diviso, non composito*, i. e. God justifies him that is ungodly, not while he remaines ungodly, as he here most absurdly saith, but gives an ungodly man faith in his free love, by which he apprehends or laies hold on Christs righteousnesse by which he is justified. And therefore the Apostle saith, *his faith is counted to him for righteousnesse*, so that he cannot be justified while there is nothing but ungodlinesse, as the Doctor saith.

I stand the longer upon this, because the Doctor, upon the mistaking of this point of *justifying the ungodly*, doth most ungodlily and unlearnedly infer hereupon, that man is justified before he hath faith, not onely in Gods decree, but actually, as we shall see afterward.

I will therefore give you a simile or two, to make the thing more plaine. As God is said to justifie the ungodly, so Christ is said to save sinners, but now it will not follow hence, that he saves them while they remaine sinners, but first justifies and

ſanctifies them, and ſo ſaves them. But if this be too ſpirituall, I will give you a more ſenſible ſimilitude: when a rich man marries a begger, we ſay he married one that had ſcarce a rag to her back. Now we doe not meane that he did marry her in her rags and beggers attire, but firſt he beſtowed fitting apparell upon her, and ſo married her. Even ſo God juſtifies the ungodly, that of themſelves have no righteouſneſſe, but rags, yea like menſtruous clouts, as the Prophet ſpeaks; but firſt he gives us faith to lay hold on Chriſts righteouſneſſe, to cover our nakedneſſe and ſinfulneſſe, and ſo marries us to himſelfe and Son Jeſus Chriſt. For *there can be no communion*, as I ſaid before, *betweene righteouſneſſe and unrighteouſneſſe, nor between Chriſt and Belial*, 2 Cor. 6, 14, 15.

Doctor Criſp, Page 166, 167. Sect. 13.

Objection. *Yea, but you will ſay to me peradventure, though workes be not the condition of the Covenant, yet we hope you will yeeld, Faith is the condition of the Covenant.*

Anſw. *Anſwer, Beloved, I beſeech you obſerve me warily in this. For I am now upon a nice point. And I ſhall deſire to goe as evenly as the Scripture will guide me in it. I muſt needs tell you directly, and according to the Truth, That Faith is not the condition of the Covenant.*

Objection. He that beleeveth ſhall be ſaved, he that beleeves not ſhall be damned. *Is not Faith here the condition of the Covenant?*

Anſwer. *I anſwer, There is no perſon under Heaven ſhall be ſaved till he have beleeved, this I grant; yet this will not make Faith to be the condition of the Covenant. For firſt conſider, Faith is an act, our act, and as we doe it, ſo I ſay it is a worke, our act of beleeving is a worke, if therefore we performe the condition, that is a worke for the enjoyment of the Covenant, then the Covenant doth depend upon a worke, but it doth not depend upon a worke, for the Text ſaith, To him that worketh not, but beleeveth on him that juſtifieth the ungodly, &c.*

Anſwer.

Here is ſuch a tranſcendent peece of profound Divinity, that it is no marvell that he bids obſerve it warily as a nice point, wherein he is ſo far from going even with the Scripture, as he pretends, that he goes even flat againſt that very Scripture which he brings. Nay, it is ſo ſilly and ſenſeleſſe, that I wonder he was not aſhamed to preach it, and they to print it, upon mature deliberation.

He

He goes to prove that Faith is not the condition of the Covenant, because it is an act of ours, & so a work, for then the Covenant should depend upon a work; but saith he, it doth not depend upon a work, and why? For the Text saith, To him that worketh not, but beleeveth on him, &c. what childish reasoning is this? There is not a Text in all the Bible more flat against any thing, than this Text is against that he quotes it for. For the Apostle there makes a plain opposition between working and beleeving, & therefore urgeth it to prove that man is not justified by workes, but by faith, or beleeving; and yet the Doctor was not ashamed to bring in this Text to prove that we are not justified by Faith, because it is a work.

Never did any man well in his wits speak so contrary to common sense. But to take cleane away this scruple that he objects, know that the Apostle doth onely exclude the workes of the Law from justification, and not Faith which is a worke of Grace. Neither doth Faith justifie, as it is an act or worke; but as it is an instrument, not in regard of it selfe, or worthinesse, but in regard of the object, even as the hand feedeth the body, not as being it selfe the food of the body, but by receiving and ministring unto it the meat wherewith it is sustained: So faith justifieth and giveth life by receiving Christ to be our righteousnesse and life.

Vide plura in D. Abbot against Bishop, *p* 501. *Sclat.* on *Rom.* 1.17 *pag.* 88.

Doctor Crisp, Page 167. Sect. 14.

You will say, in that Text beleeving is required to the justifying of the ungodly. Objection.

I answer, an ungodly person after he is justified, doth beleeve, but you must understand it. It is not the Faith of the person that doth simply and properly justifie, but it is that Christ *in whom he doth beleeve; beleeving on him that justifieth the ungodly: It is he that justifieth, that is Christ, it is not beleeving that justifies. Marke well that phrase, him that justifieth. Justification is an act of Christ, it is not an act of Faith.* Ans.

Answer.

Here is pitifull faultering in this answer to the objection. First he tels us *that an ungodly person after he is justified, doth beleeve: But, saith he, you must understand it, it is not the Faith of the person that doth simply and properly justifie.* This is plaine non-

ſenſe, to ſay that a perſon doth not beleeve till after he is juſtified, and then ſay, that it is not the Faith of the perſon that doth ſimply and properly juſtifie, when as he had not ſaid that Faith doth juſtifie at all, and afterward affirmes *that Chriſt onely juſtifies, and that we are juſtified before we beleeve.*

Rom. 8 33. & 34. Yet not to wave what he ſaith, but to ſatisfie the Reader, I ſay, that we confeſſe, that God the Father doth primarily and properly juſtifie as the efficient cauſe, Chriſts righteouſneſſe as the materiall, and Faith as the inſtrumentall cauſe of juſtification, without which we cannot be juſtified. See Maſter *Thomas Wilſons* Dialogue about juſtification by Faith, *pag.* 9, 10, 11, &c.

Wilſons Dialogue about juſtification.

Doctor Criſp, Pag. 167, 168. Sect. 15.

Object. *But you will ſay, it is an act of Chriſt by Faith.*

Anſw. *I anſwer, then Chriſt juſtifies not alone. Is Faith Chriſt himſelfe? If not, then Chriſt muſt have a partner to juſtifie, or elſe Faith doth not juſtifie, but Chriſt alone doth it.*

Anſwer.

Marke, he denies that *juſtification is Chriſts act by Faith*, which is a flat deniall of clear Scripture, *Gal.* 2. 16. *Knowing that a man is not juſtified by the workes of the Law, but by the Faith of Jeſus Chriſt, even we have beleeved in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt*, and divers other places. His queſtion therefore is frivolous, when he ſaith; Is Faith Chriſt himſelfe? and his anſwer notoriouſly falſe, ſaying, *that Chriſt juſtifies alone without Faith.* The Scripture never ſpeakes ſo; but ſaith, we are juſtified by Faith without workes of the Law, but never ſaith we are juſtified by Chriſt without Faith. If hee can ſhew any ſuch place, or any man elſe, let me be counted a lyar. It is no leſſe childiſh, which he addes, Then Chriſt muſt have a partner to juſtifie. We ſay according to plaine truth, that Chriſt juſtifies us by Faith, as by an inſtrument, even as *David* killed *Goliah* with a ſtone and a ſling, will any be ſo ſilly as to conclude hence, that *David* had a partner in killing *Goliah*? O that men ſhould preſume to preach ſuch deluſions! yet ſee how confidently he goes on.

Doctor Criſp, Pag. 168. Sect. 16.

Nay, I ſay more, Chriſt doth juſtifie a perſon before he doth beleeve, for he that beleeves is juſtified before he beleeves; for I aske

you,

you, whether in justification a man must beleeve a truth or a falshood? you will say he must beleeve a truth. Then, say I, it is a truth, that he is justified before he beleeves it. He cannot beleeve that which is not, and if he be not justified that he may beleeve it, he then beleeves that which is false. But he is first justified before he beleeves, then he beleeves that he is justified.

Here is such Logick, as a very mean Scholar may laugh to look upon it. Here is first a meere fallacy, and then a plaine begging of the question. He is to prove this Paradox. *That Christ doth justifie a person before he doth beleeve.* To prove this, he brings a Dilemma, thus. *In justification a man must beleeve a truth or a falshood, but he must not beleeve a falshood, therefore he must beleeve a truth.* Hereupon he infers. *Then say I, It is a truth that he is justified before he beleeves it.* Doe but mark, I pray you, how far wide this conclusion is from that which he should have proved. He was to prove *that a man is justified before he beleeves*, or else he saith nothing, now he goes about to prove, *that a man must be justified before he can truly beleeve that he is justified*, which we willingly grant. For there is a vast difference betweene beleeving that we may be justified, and beleeving that we are justified, or between beleeving unto justification and beleeving our justification. The Scripture speakes much of the one, but little of the other. Many doe beleeve unto justification, that doe not beleeve their justification. And on the contrary many doe beleeve, yea confidently, that they are justified, and yet are not justified; among whom I dare be bold to ranke some *Antinomians*, who hold as Doctor *Crisp* did, that if a man have but a reall willingnesse to close with the Lord Jesus, it gives him an absolute, compleate, and perfect interest in Christ, that he is as much his Christ, as of a Saint saved in glory. Then in the end observe how he begs the thing in question, making it his assumption. *But saith he, he is first justified before he beleeves.* This is the thing in question, which should not be begged (as we say) or taken for granted, but first proved, for which he hath not said one syllable to the purpose, but for another thing that was never questioned.

Spectatum admissi risum teneatis? Ignoratio elenchi.

See Serm. 4. p. 85.

Petitio principii.

Doctor Crisp, Page 168, 169. Sect. 17.

But what then serves Faith for? I answer, it serves for the manifestation

Object. Answer.

feſtation of that juſtification, which Chriſt puts upon a perſon by himſelfe alone, that you by beleeving on him, may have the declaration, and manifeſtation of your juſtification. Marke what the Apoſtle ſaith, whereby you ſhall find the true uſe of faith, that it is not the condition *without which we receive no benefit from Chriſt, but rather it is the* manifeſtation *of that which is already done and received,* Heb. 11. 1. The Apoſtle ſaith, faith is the ground of things hoped for, and the evidence of things not ſeene. *I pray you obſerve the Apoſtles expreſſion, there is abundance of light in it.* Faith, it is the evidence of things, it is not the beginning of things, *and* it is the evidence of things not ſeene. *A man is juſtified, and that by Chriſt alone, but it is not knowne to him, it is an unſeene thing. Well, how ſhall he ſee this, and know it to be ſo? The Text ſaith,* Faith is an evidence to this thing, *Faith makes it knowne.*

Anſwer.

Marke here how he ſpoyles faith of its moſt pretious property, which is to beleeve in Chriſt unto juſtification, and allowes it onely a power of manifeſtation of that juſtification. That which the holy Ghoſt in divers places aſcribes unto Faith, he denies, and aſcribes that unto it which he hath not proved by any place of Scripture. So that as he hath coyned a new Chriſt, he hath likewiſe forged a falſe Faith, and quite perverted the Goſpel of Jeſus Chriſt. O that Chriſtians would be wiſe and not hearken unto Fables!

See *Rom.* 3. 22. 23. 30. & 4, 5. 5. 1. *Gal.* 2. 16, 3. 8. &c.

His place of Scripture makes nothing for him. He bids marke the Apoſtles expreſſion as having much light in it, *Heb.* 11 1. I may as well ſay, Marke the Doctors expoſition, for it hath much darkneſſe and errour in it. *Faith,* ſaith the Apoſtle, *is the ground of things hoped for, and the evidence of things not ſeene.* But where doth he ſay it is the evidence of juſtification? which is not ſo much as mentioned in this whole Chapter, though many other notable fruits of Faith are declared, onely he ſaith in the fourth verſe, where it is ſaid, *By Faith* Abel *offered unto God a more excellent Sacrifice than* Kain, *by which he obtained witneſſe that he was righteous, God teſtifying of his gifts.* I pray you obſerve the Apoſtles expreſſion, (to uſe the Doctors words) there is abundance of light in it, By Faith, (marke the word By) *By Faith* Abel *offered to God a more excellent Sacrifice,* mark, *his Faith made his Sacrifice ſo excellent.* Then followes,

δι' ἧς μαρτυρηθη δικαιος.

by

by which he obtained witnesse or testimony that he was righteous; of whom did he obtaine testimony or witnesse? to wit, of God, not of Faith. Faith indeed did obtaine testimony of God, but was not a testimony to himselfe of his righteousnesse.

Now the Apostle saith in the first verse, that *Faith is the evidence of those things not seene*, and not obtaines evidence of the things not seene; by which it is evident, that justification is not one of those things not seene which the Apostle there speakes of.

Howbeit I deny not, but that faith is an argument or evidence of our justification, if it be rightly gotten & rightly grounded, but there is a Bastard-Faith as ful of confidence as the true born faith, which cannot evidence any thing, but delusion; Therfore I say againe, that this is not the prime and principall work of Faith, to be an evidence of our justification. And I cannot but wonder that he should deny Faith to justifie upon so slight a ground, as this, because it is an evidence. As if the Sun could not shine because it heats and warmes, when as it is well known these two properties are not *asystata*, but may well stand together. But yet once more behold the inconsequence of his argument. His argument is this in effect. Faith is the evidence of things not seene. Justification is a thing not seene. Therefore Faith is an evidence of justification. By the selfe same argument I will prove Faith an evidence of Hell, that you may see the absurdity of it. Faith is an evidence of things not seene.

Hell is a thing not seene, for hence it is called sometime *Hades*. Therefore Faith is an evidence of Hell. This you will say is a fearfull conclusion. But yet give me leave once againe to urge the Doctors argument against himselfe, for that is but reasonable. Thus I argue: Hell is a thing not seene, therefore often called *Hades*. Rev. 20. 14.

The Faith of the *Antinomians* is a thing unseene, for they hold Faith cannot be shewed by our good works.

Therefore the Faith of the *Antinomians* is Hell. This argument is every whit as good as the Doctors, therefore let any man judge whither this Doctor will lead a man, that is so careless as to believe him. Now let us proceed.

Dr. Crisp, Pag. 169. Sect. 18.

It is true indeed, Christ hath honoured Faith admirably, but let us take heed we doe not over honour it, to give the peculiar reserved prerogative of Christ himselfe unto it. If Faith were a concurrent thing with Christ, and Christ did not justifie a person alone, what would follow? Consider when a person is justified, he is justified from all unrighteousnesse, and if his Faith doe justifie him from all unrighteousnesse, this thing will unavoydably follow, That that thing which is full of unrighteousnesse will justifie a man from unrighteousnesse, as much as to say, a man is justified from sin by sin.

Answer.

Vno absurdo concesso multa sequuntur.

Here we may see how true that saying is, Grant but one absurdity and many will follow. For because he holds this great absurdity, That *Christ justifies us without Faith*, hence a heap of absurdities must needs ensue upon it. He saith, *It is true indeed that Christ hath honoured Faith admirably*, and yet at last he saith, *that Faith is full of unrighteousnesse, yea very sinne it selfe*, for he saith, *That if Faith doth justifie a man from unrighteousnesse, then that which is full of unrighteousnesse will justifie a man from unrighteousnesse, as if a man were justified from sinne by sinne.* He having told us how admirably Christ honoured Faith, should not for shame have so dishonoured Faith, as hee hath done. This is a plaine opposing of Christ.

Object.

Answ.

Tò credere.

O, but he hath a great care of Christ, as it seemes, for saith he, let us take heed we doe not over-honour it, to give the peculiar reserved prerogative of Christ himselfe unto it. As if we over-honoured Faith by ascribing that unto it, which is commanded or commended in the Gospel of Christ. They over-honour faith indeed, that say, the very act of beleeving doth justifie, which we utterly disclaime in the *Arminians*; But it is no incroaching upon Christ to ascribe justification to Faith, onely as an instrument, given us of Christ for that very end, as is cleare in the word of God, and that it justifies onely because of the object which it apprehends.

Doctor Crisp, Pag. 169, 170. Sect. 19.

Object.

Answer.

But you will say, Faith is not sinne. Answer, No, Faith it selfe is not sinne, but Faith acted by beleevers is full of sinne, and the fulnesse of sinne in it makes Faith in some sense a sinfull Faith. And

If it be ſinfull, how can that which is ſinfull juſtifie perſons from ſinfulneſſe?

Anſwer.

It is a groſſe errour to ſay, that Faith acted by beleevers is full of ſinne, for on the contrary, as it is acted by beleevers, it is full of Chriſt, and ſo freed from the imputation of ſinne. And, I ſay, alſo, Suppoſe it be a full perſwaſion, to be as fully and compleatly, and perfectly intereſſed in Chriſt as a Saint in glory, which he ſo much boaſts of: Is there nothing but ſinfulneſſe in ſuch a Faith? I ſuppoſe they will not ſay ſo, at leaſt they may be aſhamed to ſay ſo. But thus they muſt needs enterfere, that hold ſuch horrible principles as theſe, that Faith doth not juſtifie.

But he demands, *How can that which is ſinfull juſtifie perſons from ſinfulneſſe?* I anſwer, very well. That which in it ſelfe is ſinfull (not full of ſinne, as he ſinfully ſpeakes) may juſtifie from ſinne, not in regard of it ſelfe, or worth, but in regard of that which it holds, being moſt worthy, even as a weake or leprous hand, is not able to enrich a man by labour, yet may receive and hold a rich gift or jewell that may mightily enrich a man, more than the labour of thouſands of able men. And likewiſe, even as a weake ſight might looke upon the Brazen-Serpent in the Wildernеſſe, and be healed of the deadly ſting of the Serpents, as well as the quickeſt and cleareſt ſight in the world: which latter ſimilitude the holy Ghoſt helps us to apply, *Joh.* 3. 14, 15. As *Moſes* lifted up the Serpent in the Wilderneſſe, even ſo muſt the Sonne of man be lifted up, that whoſoever beleeveth in him, ſhould not periſh, but have eternall life: which being our Saviours owne words of himſelfe, compared to the Brazen Serpent, may for ever ſtop the mouths of all ſuch as hold with Doctor *Criſp*, that we are juſtified before we beleeve, and that Faith, becauſe in ſome regard ſinfull, cannot juſtifie. For marke what is ſaid of the Serpent, *Numb.* 21. 9. *Moſes* made a Serpent of braſſe, and put it upon a pole, and it came to paſſe, that if a Serpent had bitten any man, when he beheld the Serpent of braſſe, he lived. Marke, when he beheld, not before. Even ſo when we beleeve in Chriſt we ſhall be rid of the ſting or biting of the old Serpent, which is ſinne,

and not before. Now can this be any derogating unto Christ,
John 3.33. or arrogating unto Faith, to say that by beleeving we live, and are justified from sinne? It is an honour unto Christ, that he can heale us by beleeving, and we honour him by beleeving that he will justifie us by faith, whatsoever any man saith to the contrary.

Doctor Crisp, Page 170. Sect. 20.

Yet I say still, as Faith is an evidence, a manifestation, so it may be said to be our justification, that we are in regard of our owne hearts and owne spirits, justified by Faith. But to God-ward as we stand actually before him, a discharged people from sinne, and so consequently partakers of the Covenant; as we stand thus, I say, it is not Faith that justifies, neither wholly nor in part, but Christ alone freely for his owne sake considering a person as ungodly, so he justifies him.

Answer.

Mark well, good Reader, he hath brought but one Scripture to prove that faith doth not justifie, but onely evidence our justification, and that hath not a word touching justification. But he was forced to crosse many places of Scripture, and now to salve the matter a little, he saith here, *Yet I say still, as Faith is an evidence it may be said to be our justification.* When as he had said no such thing before, in this or any other Sermon that I can remember. But why doth he not prove this by Scripture, as he promised, yea firmely by Scripture, *pag.* 159. Me thinkes a wise man should not offer to broach a new doctrine, and that professedly against the straine of some, with such slender proofs, to say no worse, as he hath done, professing so much acquaintance with Christ, and the holy Scripture as he doth.

Now, whereas he saith flatly againe, that *Faith doth not justifie us either in whole or in part to God-ward, but Christ alone, &c.* See how plainly he contradicts the Apostle in this particular. *Rom.* 4. 2, 3, 4, 5. *If* Abraham *were justified by workes, he had whereof to glory, but not before God. For what saith the Scripture?* Abraham *beleeved God, and it was counted unto him for righteousnesse. Now to him that worketh is the reward not reckoned of Grace, but of debt; but to him that worketh not, but beleeveth on him that justifieth the ungodly, his Faith is counted for righteousnesse.* Marke

the

the phraſe, v. 3. [before God] he ſpeakes of juſtification before God, and who was it that counted his Faith for righteouſneſſe? was it not God? Now whether it is ſafer to beleeve the Apoſtle, or the Doctor, judge yee. For you ſhall finde that the Apoſtle alwayes ſpeakes of juſtification in Gods ſight, when he handles this point of juſtification. See *Rom.* 3. 20. &c. And alſo *Gal.* 3. 11. *That no man is juſtified by the Law in the ſight of God it is evident, for the juſt ſhall live by Faith, i. e.* ſhall be juſtified by Faith in Gods ſight. The Sunne is not more evident at noon day, than this truth which he contradicts ſo many times together.

Doctor Criſp, Page 170, 171. Sect. 20.

Beloved, Let me tell you, Though Faith it ſelfe cannot be called our righteouſneſſe, yet in reſpect of the glory that God aſcribes to it, that it ſeales to mens ſoules the fulneſſe of righteouſneſſe. How can you conſider a perſon, a beleeving perſon, and withall an ungodly perſon? when perſons are beleevers, they ceaſe to be ungodly: And if men be not juſtified till they doe beleeve, Chriſt doth not juſtifie the ungodly but the godly, and then that truth that I have delivered out of Rom. *the fourth cannot hold currant, that* we muſt beleeve on him that juſtifies the ungodly, *but rather we muſt beleeve on him that juſtifies the righteouſneſſe. But as I ſaid, we doe not beleeve that we may be juſtified, but we doe beleeve and truly beleeve, when we are, and becauſe we are juſtified. So that ſtill it ſtands firme, we are not juſtified, we are not in Covenant, we partake not in the Covenant by any condition we performe, till which performance the Covenant cannot be made good unto us. But we are in Covenant, and Chriſt makes us to be in Covenant, for his owne ſake without any condition in the creature, ſhewing mercy to whom he will ſhew mercy, without any thing, I ſay, the creature is to doe, to this end to partake of the Covenant.*

Anſwer.

Here firſt he would ſeeme to curry favour with Faith, telling us that *in reſpect of the glory that God aſcribes to Faith, that it ſeales to mens ſoules the fulneſſe of righteouſneſſe: how can you conſider a perſon as beleeving, and withall an ungodly perſon?* very good. But how comes faith ſo much in favour now, which before was full of ſinne, and ſinfulneſſe? How can that which is full of unrighteouſneſſe (to uſe his owne words) ſeale unto

mens

mens ſoules the fulneſſe of righteouſneſſe? as much as to ſay, to a man is ſealed the fulneſſe of righteouſneſſe, by ſinne or unrighteouſneſſe. Juſt ſuch is the Doctors profound reaſoning before, *pag.* 169. So that I doe but wound him with his owne weapon, as *David* did *Goliah* with his owne ſword.

But the reaſon why he was willing at this time to give Faith ſuch glory was, becauſe he takes advantage hereby to tell us, That *we cannot therfore conſider a perſon as a beleever, and withal, as an ungodly perſon, becauſe being once beleevers, they ceaſe to be ungodly*, and therefore he thinkes it muſt follow, that if men be not juſtified till they beleeve, Chriſt doth not juſtifie the ungodly, that is, in his ſenſe, and then the truth that he hath delivered, as he ſaith, from *Rom.* 4. cannot hold currant. For you muſt not queſtion now that truth. But I muſt tell you it is ſo farre from being currant, that it is counterfeit coyne, meerly to maintaine his owne, or others fancie, formerly delivered. But now to adde a little to former proofes, that you may ſee that God doth not juſtifie the ungodly while they are unbeleevers, but makes them beleevers, and ſo juſtifies them by Faith. See the phraſe of Scripture to this purpoſe, *Rom.* 3. 26. *God is ſaid to be a juſtifier of him that beleeveth in Jeſus.* Marke, *he juſtifieth him that beleeveth*, and verſe 30. *he juſtifieth circumciſion by Faith, and uncircumciſion through Faith*; by circumciſion, meaning the circumciſed; and by uncircumciſion, the uncircumciſed: ſo that both Jewes and Gentiles are juſtified by Faith. Therefore let thoſe but conſider that place, which they ſo oft uſe againſt us, *Rom.* 9. 31, 32. *Iſrael which followed the Law of righteouſneſſe, hath not attained to the Law of righteouſneſſe. Wherefore? becauſe they ſought it not by Faith, but as it were by the workes of the Law.* You ſee here a double fault of *Iſrael*, firſt, they ſought not righteouſneſſe by Faith: Secondly, becauſe they ſought it as it were by the workes of the Law. They blame us, as if we were like *Iſrael* here in ſeeking righteouſneſſe, *as it were by the workes of the Law*, which we abhorre, and lay this foule aſperſion upon the Papiſts, the right heires of carnall *Iſrael*, or the Scribes and Phariſees. But we may juſtly lay to our adverſaries charge, that they are like the Jewes in the former errour, ſeeing they profeſſe and indeavour to prove, and are not aſhamed to ſay,

that

that they seeke not righteousnesse by Faith, making a wicked, and sinfull separation betweene Christ and Faith in the point of justification, which me thinkes should make all true Christians abhorre their Doctrine, as hellish, and apostaticall.

He saith further, that *they doe not beleeve that they may be justified, but doe beleeve, and that truly, because they are justified.* To which I say, and that confidently, that then they doe not beleeve as the holy Apostles beleeved, and then judge what a fearfull condition they are in. My reason is unanswerable, even out of the Apostles owne confession, where he, *ex professo*, handled this point of justification, *Gal.* 2. 16. *Knowing*, saith he, *that a man is not justified by the workes of the Law, but by the Faith of Jesus Christ, even we have beleeved in Jesus Christ, that we might be justified by the Faith of Christ.* How contrary is the Apostles Faith to the Faith of Doctor *Crisp*! For you shall finde it is the constant doctrine of this Apostle, who of all other did most punctually, and professely handle this point of justification, both in the Epistle to the *Romans*, and *Galatians*, that still he opposes justification by Faith to justification by works, condemning the one, and approving and extolling the other.

Wherefore it is very strange to me that Doctor *Crisp*, who seemes so devoted to Saint *Pauls* doctrine, should be so contrary to this blessed Apostle, as he is in this, which is the main in the matter of justification. I know well, that the thing that forced him upon this absurdity, was nothing else but his false and erroneous conceit he had about the Free-Grace of God. He still urgeth that Christ justifieth himselfe alone by his Free-Grace. And he thinkes it cannot stand with the Free-Grace of God, that there should be Faith or any other qualification in a person to be justified, and hence this grosse errour. It is a thousand pities, I confesse, that such a sweet and comfortable thing, as the Free-Grace of God, the very fountaine, yea, the *Alpha* and *Omega*, the beginning and ending of all our happinesse, should lead any man into errour. Yet so it is, by reason of humane frailty, that the very best things may bee abused; even the Grace of God was turned into wantonnesse in the Apostles times. Now that you may see clearely that justification by Faith, doth not derogate from, but advance the Grace

Jude Epist. v. 4 & Jam. 2.

By grace ye are saved through faith, Eph 2.8.

Grace of God, the Apostle is most cleare and punctuall, Rom. 4. 16. *Therefore it is of Faith, that it might be by Grace, to the end the promise might be sure to all the seed.* Marke, it is of Faith, that it might be of Grace. Justification by Faith is that which shewes it to be of Grace. See *Gal.* 2 8.

Therefore take heed, I pray you, of such dangerous conclusions as these, *we doe not beleeve that we may be justified, but we doe beleeve, and truly beleeve, when we are, and because we are justified.* For I must tell you, *That they that doe not beleeve that they may be justified, and yet beleeve that they are justified, they beleeve a lie.* I say it againe, *Whosoever beleeves not that he may be justified, and yet beleeves that hee is justified, he beleeves a lie.* For no man can be justified till he beleeves, that he may be justified.

For the conclusion of this particular, that you may see how impossible it is for any man to be justified without Faith, or before he beleeve; I will adde an argument or two. First, from the Apostles words, *Heb.* 11. 6. *Without Faith it is impossible to please God.* Hence I argue thus,

It is in Camestres.

All justified persons please God.
Without Faith no man can please God.
Therefore without Faith no man is justified.

This Syllogisme is both Logicall and Theologicall, and therefore will abide the tryall both of Art and Scripture, both for matter and forme, whereas Doctor *Crisp* deludes his Auditors with meere fallacies, for the most part. My next argument shall be from the Apostles words, *Rom.* 8. 1, 2. *There is no condemnation to them that are in Christ, who walke not after the flesh, but after the spirit. For the Law of the spirit of life in Christ Jesus hath freed me from the Law of sinne and death.* Observe here who are free from condemnation, to wit, they that are in Christ, and they onely (as I thinke no man will deny that holds with Saint *Paul.*) Secondly, observe who they be that be in Christ, not every one that saith so, or professeth to be in Christ, *but they that walke not after the flesh, but after the spirit.* These words are directly added to distinguish those that are truely in Christ, from those that be not, which makes exceeding much against them that cannot away with distinguishing signes from sanctification, which the Apostle useth twice or thrice in this Chapter.

See Dr. *Crisps* 17. Serm. 3. or 4. last Serm. what a strange stir he makes against such signes as are from sanctification very weakly and sometimes wickedly

Then

Then obſerve *that the Law of the ſpirit of life in Chriſt frees from the Law of ſin and death,* i. e. from the commanding and condemning power of ſinne. From all this I argue thus.

Thoſe onely that are in Chriſt are free from condemnation, and ſo are juſtified.

But none can be in Chriſt without Faith.

Therefore none can without Faith be free from condemnation.

The major is the Apoſtles here. The minor, that none can be in Chriſt without Faith, I thinke, cannot be denied. See *Rom.* 11. 20. 23. *Epheſ.* 3. 17. Therefore the concluſion is certaine. If any man deſire further ſatisfaction in this particular, I referre him to Maſter *Thomas Wilſons* Dialogue concerning Juſtification by Faith, which was penned betweene 30. and 40. yeeres agoe, in regard of ſome that then ignorantly held Juſtification without or before Faith; which being delivered Dialogue wiſe, is farre more eaſie for ordinary people to underſtand. 'And yet, as he ſaith in his Epiſtle to the Reader, It 'differeth from other Dialogues, becauſe moſt part of it was '(*res geſtæ*) a thing truly done, namely ſo much as concernes 'the nature and office of Faith, reſiſted (as he ſaith) by a deceived ſpirit (or rather ſpirits, for they are ſundry) under the 'perſon of *Philautus*, a ſelfe-willed fellow which is in love with 'his owne opinion, as he expounds the name before the Dia-'logue. pag. 30. 31, 32, 33. &c.

Doctor Criſp, Page 171, 172. Sect. 21.

Firſt, Chriſt is the Covenant fundamentally, that is, he is the Originall of the Covenant, the beginning of the Covenant. And a little after. He is the Covenant maker, he is the Covenant undertaker, he is the Covenant manager, he orders the Covenant, he is the Covenant diſpatcher, he doth every thing in the Covenant, he makes the Articles, he drawes God the Father to an agreement unto the Articles. Thy people ſhall be a willing people in the day of thy power, Pſal. 110. 3. *And God is in Chriſt reconciling the world unto himſelfe,* 2 Cor. 5. 19. *Chriſt brings God downe to the termes of the Covenant, to yeeld to them; Chriſt brings man alſo to be willing to it. Then a little after. A Covenant is no Covenant till it be concluded, and done, there may be Articles, but it is not actually a Covenant, till both ſides be agreed, &c.*

Answer.

Before I come to the maine in this ſection, I will touch upon theſe latter words brought in upon the by. Marke what he ſaith, *Chriſt not onely brings down God to yeeld to the terms of the Covenant, but brings man alſo to be willing to it, and it is not actually a Covenant till both ſides are agreed.* This is enough to overthrow all that he ſaid before, that there were no conditions on mans part, how then can man be ſaid to be brought to be willing, if there be no actuall Covenant, till both ſides beagreed? Man therefore muſt doe ſomething, he muſt give his conſent, and agree to the Articles, before the Covenant can actually be made.

See *pag.* 157. & 158. &c.

Now, to the maine. He ſaith *Chriſt doth every thing in the Covenant, he makes the Articles, he drawes God the Father to the agreement.* For proofe hereof he brings, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy power*, and 2 *Cor.* 5. 19. *God is in Chriſt reconciling the world unto himſelfe.* How impertinent are theſe proofes! He aſcribes thoſe things to the Sonne Chriſt, which are apparently ſpoken of God the Father. He was to prove that Chriſt doth all in this Covenant, and theſe Texts ſpeake of what the Father doth. God the Father tels his Sonne Chriſt that *his people ſhall be willing*, not that Chriſt ſhall make them ſo, but he promiſes, or propheſies, that they ſhall be ſo; that is all which that place affords.

This place ſpeaks nothing of Chriſts acting.

And for the other place, 2 *Cor.* 5. 19. it ſaith that God was in Chriſt reconciling the world to himſelfe. Here God the Father is the actor, not the Sonne, there is no agency of Chriſt mentioned, but rather of his Father in him, and reconciling the world to himſelfe, not Chriſt alone reconciling to the Father, but God the Father in Chriſt reconciling to himſelfe. For though we doe not deny, but that Chriſt is a maine Agent in this buſineſſe, yet not ſo as to exclude the Father, for his own Text makes God the Father as the fountaine and beginner, which ſaith, I will give thee as a Covenant, &c. And therefore no wiſe man would ever have broacht ſuch an opinion upon ſuch a Text, with ſuch impertinent proofes, as he hath done. Wherefore who would not beware of ſuch Teachers, that meerly delude their Auditors?

Omnia Trinitatis opera ad extra ſunt indiviſa.

Reader, obſerve it. They ſo dote upon a Chriſt of their own making,

making, and such Free-Grace which the Scripture affords not, that they cannot see wood for trees, as the saying is. And therefore they draw those texts to Christ and Free-Grace, which nothing concerne them.

Doctor Crisp, Page 175, 176. Sect. 22.

*Though the maine substance of the Covenant be fulfilled to beleevers as soone as they are justified, that is, *while they are ungodly, yet, &c.*

Answer.

I set downe these words, because they contradict his former words, *pag.* 170. where he saith, *how can you consider a person a beleeving person, and withall an ungodly person?* And here he supposes the substance of the Covenant fulfilled to beleevers while they are ungodly, so that he supposes them beleevers while ungodly, contrary to his former words. Now see his conclusion of the point.

Dr. Crisp, Page 176, 177. Sect. 23.

Thus have I done with the first branch. This I desired to cleare more fully, because I finde the world is marvellously puzled with the mixture of other things, besides Christ in the Covenant.

Answer.

He hath cleared the businesse fairly indeed, as we have seene, and as for puzling, he and his associates have more puzled the people than any I know, taking them off from all the best Teachers and teaching in the Land, making Christs Covenant no Covenant, excluding faith from justification, quarrelling with those that presse unto humility, and holinesse, and the like. And yet as though he had done very well, he saith,

Doctor *Crispe*, Pag. 177. Sect. 24.

I hope there hath beene no mistake of what I have spoken, and then I know the truth of it will justifie it selfe against all contradiction.

Answer.

He had small reason for this confidence, having neither Scripture, nor reason for what he hath delivered, nor any solid Author on his side. I confesse indeed that our Divines hold, that all the Elect are justified in Gods decree before we were borne, yea actually justified in Christ when he made actuall reconciliation while he was on earth, according to that 2 *Cor.* 5. 19. when full satisfaction was made for all our sinnes. But our controversie is of actuall justification of men in their own persons, of which the Apostle *Paul* commonly speaks, and so

*He said before, *pag.* 170, How can you consider a person a beleever and withal ungodly? So may we well say. How can he consider a justified person and withal ungodly?

the Doctor himselfe confesseth that he meanes of this actuall justification. This I say, lest any should mistake the controversie. For we deny not the former justification to be before faith, yea before we had our being; but this latter is by Faith, and therefore cannot be before Faith. Let none therefore in this controversie runne to Gods decree, but consider of the Covenant and justification as wrought by the Gospel or *word of Reconciliation*, whereby men *are called out of darknesse into light*, Acts 26. 18. and being called are justified, and shall be certainly glorified, *Rom.* 8. 29. Now that which he addes *pag.* 177. and 178. &c. that Christ is not a meere gift if there be any condition, it is answered before, and so I passe it over. See *pag.* 144. of his Sermons with the answer.

2 Cor 5. 19.

Pag 177, 178. &c.

Doctor Crisp, Pag. 181. Sect. 25.

And, beloved, to speake freely to you of these work-mongers, these buyers of Christ, that would bring something with them to partake of Christ; what would they bring? They say they will bring a good heart, or a changed life, &c.

Answer.

Marke, he cals us *work-mongers*, in disgrace and derision: well; we had rather be called *work-mongers*, than counted enemies to good works, as they justly are. So long as they cannot call us *merit-mongers*, we rejoyce to be called *work-mongers* of them that include Faith among those works, as he doth, as you heard before.

And let me tell them that thinke they can be justified by Christ without a changed heart, they are altogether ignorant of true justification, which is inseparably united with true sanctification. And whereas he addes presently after, *What price is this you bring? doe you bring any thing of your own, or that which is Gods a'ready?* This will not make his matter good, but far worse. For we humbly acknowledge with *David*, that we *can bring God nothing, but of his owne*, seeing we *have nothing but what we have received*. But why doth the Doctor forbid us to bring that which is Gods own, which he hath given us to that purpose to make us capable of his Covenant?

1 Col. 1, 30. 6, 11.

1 Chron. 29. 14.

1 Cor. 4. 7.

Doctor Crisp, Pag. 182. Sect. 26.

Moreover, you that will bring workes, and in consideration of them expect

expect a part in Christ, What are the workes you bring? A whip you shall have as soone as a Christ in regard of your workes: Oh the filthinesse of all the workes of men, as they work them! there is nothing but filthinesse in them, yea, saith Paul, *I count all things dung, that I may be found in him, not having my owne righteousnesse.*

Answer.

In opposition to this, first I say against these that wrangle so much with us for our good workes: That if they bring not such workes as we require, to wit, Faith and Repentance, they come without their wedding garment, and shall be worse than whipt, even stript of all the talents which they have not imployed, and bound hand and foot, and cast into outer darknes, *Matth.* 22. 12, 13. And for the Apostles words we willingly embrace them, *and count all that we can doe but dung, that we may winne Christ, and be found in him, not having our owne righteousnesse, which is of the Law, but that which is through the Faith of Christ, the righteousnesse which is of God by Faith,* Phil. 3 8, 9. Now this latter part of the Apostles words, the Doctor here concealed, and formerly hath fairly denied, to wit, that Christ his righteousnesse is ours by Faith, whereas the Apostle desires no other way to be justified than *by the righteousnesse which is of God by Faith.* These workes therefore, that we allow in justification, are not workes of the Law, but workes of Grace, required in the Gospel, which the Law strictly taken will not allow of; which none can deny, but those that are ignorant both of Law and Gospel. Yet see how he goes on. Matth. 25.

Doctor Crisp, Page 182. Sect. 27.

Therefore, beloved, as it is a most presumptuous pride in men; so it is the grossest ignorance that can be, to dreame of any thing that they have, doe, or can doe in the partaking of Christ, they doe directly overthrow the nature of a gift. Have thou but one thought once, that God will accept thee in Christ upon consideration that thou hast performed thus and thus, this very thought doth directly destroy Christ, as considered to be a gift. For if he be a gift, then he comes without any consideration whatsoever.

Answer.

For presumptuous pride, and grosse ignorance, which he would faine fasten upon us, I referre to the indifferent Reader

whether they or we should have the precedence. Whether, they, I say, that hold *A man may boldly beleeve that Christ is his Christ, as much as a Saints in Heaven, without any qualification in the world, though he be as bad as can be for the present, if he have but a will to Christ*: Or we, who maintaine *that we cannot close with Christ till he hath wrought some gracious qualifications in us, by which we are inabled to turne unto him and lay hold of him, to wit, Repentance and Faith.* Wherefore I conclude that it is the Doctor that dreamed, when as he said, *They doe directly overthrow the nature of a gift, that dreame of any thing that they have, doe, or can doe in the partaking of Christ.* For without Faith it is impossible to please God, and so without Faith it is impossible to close with Christ unto salvation. For though Christ comes to us without any consideration whatsoever in man of himselfe, yet he qualifies us for justification before he justifies us. My reason in a word is this, *We are not justified but by Christs righteousnesse imputed unto us, And Christs righteousnesse is not imputed unto us but by Faith. Therefore before we have Faith we cannot be justified.* And so I have done with the sixth Sermon.

An Answer to divers things in the seventh Sermon upon the same Text, *Isa.* 42.6, 7. Page 184.

I will give thee for a Covenant of the people, for a light of the Gentiles, to open the blind eyes, &c.

To omit those things and places before produced and answered: I will first beginne with that *page* 186.

Doctor Crisp.

Looke into that notable place, worthy of all consideration, Eph. 2. *where the Apostle speakes most admirable sweetly to this point of giving and communicating Christ, and all that is Christs unto men meerely of grace, meerly of gift, without consideration of any thing in the world, and there you have the reason why God will doe it meerely upon gift, and upon no other grounds, or cause at all, in the fourth verse. But God who is rich in mercy, &c. Then followes. For by Grace yee are saved through Faith, and that not of your selves, it is the gift of God, &c.*

Answer.

Answer.

We acknowledge all of Grace and meere gift, and therefore this is not against us which the Apostle saith, but flat against the Doctor, who saith, *because we are saved by Grace, therefore are not justified by Faith, but before we believe.* Whereas the Apostles words are cleare, *That by Grace we are saved through Faith.* As we are saved by Grace, so it is through Faith. Grace doth not exclude Faith, bnt necessarily include it.

Wherefore we fear not his brags nor bravado that he makes, p.187.188. nor that curse, which we know he aimes at us in the same place from the Apostles words, *Gal.*1.8. *saying, If we or an Angel from Heaven preach any other Gospel unto you, than that we have preached, let such a person be accursed*, saith Paul. Which we willingly say Amen unto, and wish that the Doctor had looked a little better to his owne Gospel, which is in this particular of Justification flat againg the Apostle, as I have largely proved. And therefore his curse is but *brutum fulmen*, an empty crack in regard of us, but fell full upon himselfe, who perverted the Gospel of Jesus Christ, and his blessed Apostles, in teaching Justification without Faith, onely in pretence to maintaine Free-Grace.

Doctor Crisp, Page 189. Sect. 2.

Secondly, this gift (Christ I meane) given as a Covenant, imports unto you, that as the Father lookes for nothing of men to partake of Christ; So also it doth imply there is nothing in men, though never so vile, that can debarre a person from a part in this Christ.

Answer.

Thus farre we goe along with them, That there is nothing in man of himselfe to helpe him into the Covenant, but the contrary, even an enmity and opposition unto God, yet God must worke some Grace, and alteration in man before he can enter into Covenant with God, or be justified. Secondly, wee say, No sinfulnesse can be so great as to debarre a person from a part in Christ, save that which makes him incapable of Repentance, to wit, the sinne against the holy Ghost, which I wonder that he never excepted, unlesse the reason be, because it overthrowes his absurd and frivolous reasoning. Rom. 8. 7.

Wherefore all this while, we doe not derogate from the Free-

Free-Grace of God, more than he himſelfe doth in his word. For which we dare call God to record, for we call ſinners to Repentance, which Doctor *Criſp* ſeldome or never doth, *we call all that are weary and heavie laden with ſinne to come to Chriſt and* welcome, *though their ſinnes be as red as ſcarlet, &c.* But yet we dare not ſay as the Doctor doth, for he ſaith,

Isa. 1. 18.

Doctor Criſp, Pag. 189. Sect. 3.

Beloved, let me tell you freely from the Lord, let men deeme you as they will, and make your ſelfe as bad as you can, I tell you from the Lord, and I will make it good; there is not that ſinfulneſſe that can be imagined in a creature that can be able to ſeparate, or debarre any of you from a part in Chriſt, even while you are thus ſinfull Chriſt may be your Chriſt.

Anſwer.

I ſay we dare not be ſo bold to ſay thus, we have no ſuch commiſſion in the Word of God, which tels us of ſome ſuch ſinfulneſſe as debarres ſome men from having a part in Chriſt. For *Matth.* 12. 31. it is ſaid by Chriſt, *All manner of ſinne and blaſphemy ſhall be forgiven unto men, but the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.* See alſo, *Heb.* 6. 4, 5, 6. 1 *John* 5. 16.

That which the Doctor addes out of *Ezek.* 16. to prove the freeneſſe of Gods love when we were moſt unlovely, and in our bloud, is not denied, but often uſed of our writers for that purpoſe.

Doctor Criſp, Pag. 192. Sect. 4.

Men thinke righteouſneſſe brings them neere to Chriſt: Beloved, righteouſneſſe is that which puts a man away from Chriſt. Stumble not at the expreſſion, it is the cleare truth of the Goſpel.

Anſwer.

O prodigious profaneneſſe! Hell it ſelfe hath not a more devilliſh expreſſion, and yet you *muſt not ſtumble at it*, and why? *It is the cleare truth of the Goſpel.* I ſay it is ſo farre from being the *cleare truth of the Goſpel*, that it is the *foule language of Hell.* For the moſt helliſh miſcreants are moſt ready to condemne the righteouſneſſe of Chriſts faithfull ſervants, as if all were but hypocriſie, and that they hope to be ſaved by Chriſt as well as the pureſt, yea when ſuch preciſe ones ſhall be caſt into

Hell

Hell for their hypocriſie. *If this then be the cleare truth of the Goſpel*, it is of the Devils Goſpel, worſe then the Turkes *Alcoran*.

For the Goſpel of Chriſt hath no ſuch language. Our Saviour ſaith, Bleſſed are they that hunger and thirſt after righteouſneſſe, *Matth.* 5. 6. And let your light ſo ſhine before men, that they may ſee your good works, &c. And except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall not enter into the Kingdome of Heaven, *Matth.* 5. 20. And the Apoſtle *Peter* ſaith, That in every Nation, he that feareth God, and worketh righteouſneſſe, is accepted of him, *Acts* 10. 34. How then durſt this Doctor ſay, as here he did, that *righteouſneſſe is that which puts a man away from Chriſt: And that this was the cleare truth of the Goſpel*? Matth. 5. 16.

But they will ſay we miſtake his meaning, for he mends the matter afterward, ſaying. *Not ſimply a doing of ſervice and duty doth put away from Chriſt, but upon the doing of duty and ſervice to expect acceptance with Chriſt, or participation in Chriſt, this kinde of righteouſneſſe is the onely ſeparation betweene Chriſt and a people; and whereas no ſinfulneſſe in the world can debarre a people, their righteouſneſſe may debarre them.* Theſe are the words that immediatly follow the former. D.C. *ibid pag.* 192, 193.

To this I anſwer, that notwithſtanding al this, it is not only ſimply, but ſinfully done of him, to ſay poſitively, that righteouſneſſe is that which puts a man away from Chriſt, when as all Chriſts wayes are wayes of righteouſneſſe, and though he came not to call the righteous, but ſinners, yet he came to call ſinners from the ways of unrighteouſnes, unto the way of righteouſneſſe, even to Repentance, *Matth.* 9. 13. And *John* Baptiſt came in the way of righteouſneſſe, and they are reproved that would not beleeve, and repent at his preaching when others did, *Mat.* 21. 32. And whereas he holds it ſo dangerous, upon the *doing of duty and ſervice to expect acceptance with Chriſt*, as if it made a ſeparation betweene Chriſt and a people, nay farther addes, *that whereas no ſinfulneſſe in the world can debarre a people, their righteouſneſſe may debarre them*; Theſe things thus barely delivered, are enough to make men mad upon miſchiefe, and commit ſinne with greedineſſe. For if ſinne be more ſafe than Pſal 145. v. 17.

righteousnesse, men may easily conclude that it is farre better to runne riot with the wicked, than runne the wayes of Gods commandements.

Objection. And let not any man thinke that I cavill, because *I* may well thinke their meaning is otherwise.

Answ. Tell not me of their better meaning, when their words are so base and absurd. I can tell you that the vilest Varlets that are, doe hug their doctrine, and that is argument enough that it is not heavenly, but hellish, not spirituall, but carnall. And to conclude, this I say; that though we doe not for our duty and service expect a reward of merit at Gods hand, yet we may upon our duty and service, conscionably performed unto Christ, expect a reward at his hand, according to his promise; yea, we are bound to expect a reward, because we are bound to beleeve his promise.

And for this we have two examples without exception, first, *Moses*, Heb. 11. 24, 25, 26. *Who by Faith refused to be called the sonne of* Pharaohs *daughter* —— *esteeming the reproach of Christ greater riches than the treasures of* Egypt: and marke his reason. *For he had an eye to the recompence of reward.* The other is of Christ himselfe, *who for the joy that was set before him endured the crosse, despising the shame*; marke, he did this *for the joy that was set before him*, leaving us an example, for so it is there proposed for our imitation, *Heb.* 12. 2.

Therfore if the right eye be to glory of God, the left eye may be upon the recompence of reward.

Doctor Crisp, Page 193, 194. Sect. 5.

Objection. *But some may be ready to say to me, though God be never so free in giving Christ unto men, yet they may never have a part in him, except they have hands to take and receive him.*

Answer. *I answer, I beseech you consider, and I answer peremptorily, that though men have no hands to take Christ, yet may they receive him. I will cleare this a little to you. First, by illustration, by way of similitude. A poore indigent person is speechlesse, he hath never a hand, he cannot woke with the tongue, he cannot take with the hand, if you have a minde to give, I aske, can you not give to such a person, because he hath not a tongue to speake, nor hand to receive? You may behold and see the pitifull case of such a man, and your compassion may be stirred in you, and you may lay rayment, and put it upon his backe with your hand. Thus God deales in bestowing Christ upon men, we are dumb*

and cannot speake, &c. but God being rich in compassion will reach out his Christ to those that have no hands to receive him, no Faith to beleeve in him. It is the Lord that puts this Christ on the backe of those persons to whom he hath pity and compassion, &c.

Answer.

We have a saying, that no similitude runnes upon all foure, but halts in something, and so doth this halt downe-right, for the case propounded is not the same. For the passive receiving of Christ is not sufficient in this case, but there must be an active receiving of Christ unto justification, as we may learne from the Apostles words, *John* 1. 12. *As many as received him, to them gave he power to become the sonnes of God, even to them that beleeve on his name.* Marke, their receiving is expounded beleeving, and there is no other receiving of Christ unto salvation, but by Faith. Let the Doctor say what he will, he did but meerly delude men by his similitudes to cast a shadow over his false conceit, that it might not be discerned.

We notwithstanding confesse the truth of that similitude rightly applied thus: That God is pleased to pity us before we can pity or pray for our selves, &c. and therefore gives us Repentance and Faith before we aske, but not Christ himselfe unto justification, til we lay hold on him with that Grace he hath given us.

If men were meere patients, and not agents in this busines, to what end are they intreated to be reconciled? 2 *Cor.* 5. 20. And therefore I must needs say that he said the truth in the beginning of this section, that his *answer is peremptory* indeed, and likewise very impertinent.

Dr. *Crisp*, Pag. 194, 195. Sect. 6.

Secondly to resolve the case more fully and clearely, observe a distinction very needfull to be observed and considered. There is a twofold receiving of Christ. There is first a passive recipiency: Secondly, there is an active recipiency. First, there is a passive receiving of Christ, and that is so that Christ is received without any hands: you will say, what is this passive receiving of Christ? I answer, just such a receiving of him, as when a froward patient takes a purge, or some bitter physicke, he shuts his teeth against it, but the Physitian forceth his mouth open, and powres it downe his throat, and so it works against his will by the over-ruling power of one over him. Thus there is a passive recipiency of Christ, which is the first receiving of him, when Christ comes by the gift of the Father to a person, while he is in the stubbornesse of his owne heart, being froward and crosse; and the Father doth force open the spirit of that person, and powres in his Sonne in spight of the receiver.

There is such a kinde of recipiency mentioned in Scripture, Jer. 31. 18, 19. I have surely heard *Ephraim* bemoaning himselfe thus Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoake, turne thou me, and I shall be turned, thou art the Lord my God. Surely after I was turned, I repented, &c. *Marke how* Ephraim (*who is the representation of the Church*) *stands affected, and disposed, when God comes first to tame and breake the spirit of* Ephraim. *God is faine to get upon* Ephraim, *as upon an unruly horse, that was never broken; he must fetter him upon all foure, that he may stand still before he get up. So God must fetter* Ephraim *before he can get up, before he can tame him, &c.* *Answer.*

Behold new absurdities upon the former doctrine, *of being justified before we have Faith or any qualification.* Doe but observe how wilde and rude his discourse is, like the bullock he brings for an instance. He first gives us a distinction of *active and passive receiving of Christ, the passive* he saith, *is without hands*, which he declares by a simile drawne from a *froward patient, that must have his mouth forced open, and so wholsome physicke poured in, even so the Father forceth open the froward spirits of men, and poures in his Sonne.*

Mark his words well, he said; God poures in his son into the spirit of man in spight of the receiver.

Such Divinity (I suppose) was seldome heard of. That Christ should be forced upon a person, whether he will or no, and so justifie him *nolentem volentem*, (for this is brought in, to make good that point of justifying before men doe any thing, or have any qualification) whereas the truth is, God first *ex nolente facit volentem*, works upon the will, and makes him willing to be justified before he justifies him, yea and that by Doctor *Crisps* owne confession, who required a willing minde (as you heard of before) to close with Christ before justification.

But he seconds his simile with one out of the Scripture, *Jer.* 31. 18, 19. concerning *Ephraim, a representation, of the Church.* (It must be of the Church of the New Testament, or else it comes not home) So that you see, when they please, the Old Testament shall serve their turne, but if we had brought such a Testimony, it would not have beene taken, but accounted too Legall, especially such fettering and hampering as here is. Well, this of *Ephraim* proves nothing, but that God sometimes is faine to fetter and hamper his people by afflictions, before

fore they will yeeld, and submit; all which we willingly grant, and constantly teach, and hence also we preach the Law, to tame and take downe mens stout and stubborne stomachs. But what is there in all this of *Jeremy*, for passive receiving, or pouring in of Christ whether a man will or no? Not a word, but onely of some worke of Christ to make *Ephraim* willing to submit to his yoake, that so he might doe him good, that hee might hearken unto his voyce, and open the dore to let Christ in, *Rev.* 3 20. *Behold I stand at the dore and knocke*, saith Christ, *if any will heare my voyce, and open the dore, I will come in and sup with him and he with me.* So that you see Christ doth not enter before the party be willing to open. Indeed he beates hard sometimes, as the originall word will beare, but he first makes them heare and willingly open before he come in to sup with them; which place is so pat against him, that talks so much of a forcible entry against the parties will, that I hope they will hold their peace, and hearken unto more wholesome doctrine, who have beene hitherto deluded in this particular.

κρέω *pulso.*

Yea, his owne confession formerly will cut the throat of this opinion here, for he said before, that a Covenant is no Covenant, till both sides are agreed, *pag.* 172. *Serm.* 6. And therefore though violence be used to make men yeeld, and God makes use of his power in that particular, yet Justification is not effected till the will be wrought to an agreement which doth necessarily infer some action of the will in this businesse to be required.

Doctor Crisp, Page 196, 197. Sect. 7.

At the first then, there may be a passive receiving of Christ by which Christ may enter, and doth enter into the spirit, though the soule reach not forth the hand to take him in, but rather on the contrary part fight against him by keeping him from entring. But now, when this Christ is powred into the spirit of a man by the power of the Lord; then he begins to worke, to breake and to tame the spirit, to be at his owne beck and pleasure, when Christ hath once revealed himselfe and made the soule behold his beauty, and acquainted the soule with his excellency, then the soule begins to embrace him, and to hold him fast, and will not let him goe.

* How can he call this the second act of receiving unlesse there were a former act of receiving?

Here comes in the* *second Act of receiving Christ when we take him,*

him, perceiving he is a friend, and comming for our good, &c.

Answer.

This is clearly his meaning, see *p.* 100.

Mark here what he meanes by the active receiving of Christ, it is by Faith, for he saith, *the soule begins to embrace and take hold fast, and will not let him goe.* So that by his doctrine Christ hath taken possession, and justified the person before this second Act, or else he saith nothing.

See Mr. Pemble *vindiciæ Gratiæ p.* 144.

Now though enough may be seeme to have beene said in this particular; yet something I will adde for further satisfaction, that you may see his mistake. First, we deny not that man is meerly passive, when the holy Ghost first workes upon his heart, because we know *he is dead in trespasses and sinnes*, *Ephes.* 2. 1. We are as it were *raised from the dead*, Ephes. 2. 5. *Col.* 2. 12. But secondly, we say, that he must be active before he receive Christ unto justification or reconciliation, or enter into Covenant with God.

Therefore first the word by the Spirit makes the dead to hear, and live, *John* 5. 25. *Verily, verily I say unto you, the time is comming, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare shall live.* Hence the word is called the *word of Reconciliation*, 2 *Cor.* 5. 19. because it is a meanes to make men heare, and so be reconciled, that they may live. And likewise Ministers are said to be *Gods Embassadours, beseeching men* (not forcing them) *to be reconciled, vers.* 20. as I said before. Now seeing men are reconciled by the perswasions of the messengers of God, it must needs follow that they must be active in yeelding consent before they can be reconciled, else perswasions were to no purpose in the point of conversion, and reconciliation: And that charge given to *Timothy* were needlesse, 2 *Tim.* 4. 1. 2.

Doctor Crisp, Page 158, 159. Sect. 8.

What is it for Christ to be given to open the blind eyes?

There are two things very remarkable in it that he is given to do this thing. For hence I inferre, and the thing it selfe will clearely beare it.

1. *That Christ is actually passed over to a soule and a possession of Christ is delivered to persons, before ever their blind eyes are opened, or they come out of prison, that is, before they have any gracious qua-*

lifications

lifications whatsoever, and this is a truth that followes upon the former, that Christ himselfe is the first spirituall gift, that the Father doth bestow upon any, before there be wrought any opening of the eyes, which is the first of all gracious qualifications wrought in a person.

2. That the opening of the eyes, and bringing the prisoners out of prison is the sole worke of Christ, none doth this businesse but Christ alone when he is once given.

The first will need a little clearing, being a truth of very great concernment, and yet but seldome seriously considered. I say that Christ is actually given and passed over to men, and made really their Christ, before ever there be any gracious qualifications put into the soule of such a person.

Answer.

This is but the same over againe, and therefore is answered already, onely I set it downe, to shew how he still beates the same bush, and that this is one of the maine grounds of his delusions, as also to make cleare way to that which followes.

Dr. *Crispe*, Pag. 199, 200. Sect. 9.

I say as before, observe this caution, I speake of Gods giving Christ unto men, not of the manifestation of this Christ unto a person to bee his Christ. There is and must be Faith, as I said before, for the manifestation of him to be our Christ, but there is no qualification wrought in the heart of any person, before this Christ be actually passed over and made his Christ in the Covenant. Now I say, Christ is given and passed over as Christ to such a person before he have any gracious qualifications. I doe not meane, as some doe, that God did actually decree that Christ should be Christ unto such and such persons, before he did put any qualifications in them, this is a truth indeed, but I say further, God gives actuall possession of this Christ, and Christ takes actuall possession in that person, before there be any qualifications wrought in him. Now Christ is given over not onely to performe common Acts of Gods providence, but he is given over as the Covenant it selfe. He enters, and actually justifies a person before any qualification be wrought in him.

Answer.

First, he would have us observe that he speakes now *of giving Christ unto men, not of the manifestation of this Christ unto a person, which*, he saith, *is done by Faith.*

Secondly,

Secondly, he doth not meane *that God did actually decree to give Christ unto a person before he put any qualification in him, though he acknowledge this to be a truth also, but God gives, and Christ takes actual possession of that person, before there be any qualification wrought in him.*

Thirdly, he saith, *Christ is given over, not to performe some common acts of Gods providence, but he is given over as the Covenant it selfe; he enters, and actually justifies a person before any gracious qualification be wrought in him.*

These three things serve first to cleare his meaning that we may be better able to understand his following proofes. As also to cleare my selfe in something that I have said before, that I have not wronged him in conceiving otherwayes then he meant. Now come we to his proofes.

Doctor Crisp, Pag. 200, 201. Sect. 10.

Now I shall endeavour to cleare this unto you with all possible evidence that I can. The Scripture is plaine for it, in the 61. chapter of Isa. 1, 2, 3, *&c. There you shall see that Christ is actually given over unto men, before any gracious qualifications whatsoever be wrought in him. The* Spirit of the Lord God is upon me, *saith Christ there, for they are his words, as he himselfe applies them,* Luke 4. 18. The Spirit of the Lord is upon me, because the Lord hath annoynted me, to preach the Gospel to the poore, he hath sent me to heale the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised. *Observe it, I pray you, Here Christ hath a businesse in the world, his businesse is,* to binde up the broken hearted, and he is annointed, the Lord hath annointed him to this businesse. *What is that annoynting? the Lord hath separated and designed him to this business, &c. Now when a man is set apart and sent about such a businesse, he must be there corporally or vertually before that is done, which he is sent to doe. A man is not said to doe a thing when it is done before he come. If Christ be sent to bind up the broken hearted, and if it be his businesse, certainly they are not bound up before he comes to bind them, and if he comes to bind them up, then he is present before they are bound up.*

Answer.

Observe first, that he endeavours to cleare this *with all possible evidence that he can.* Secondly, observe what he is to prove with this evidence, *Christ actually made over before any qualification whatsoever.* Now looke upon the places, and see if there

be

be any such thing. There is onely mention made of *Christ being anointed, and sent to preach, and so to heale and recover the poore, broken-hearted, captive, &c.* which we grant; but where is a word or syllable of Christs taking possession of them? Christ indeed comes [*unto*] all in the preaching of the Word, (for he said, *he that heareth you, heareth me*) but he doth not come [*into*] all unto whom he comes. *He comes and stands at the dore and knocks,* as I said before, but he onely comes into those that open the dore of their hearts unto him, as is plaine by that Scripture. And therefore he spends time in vaine, to tell us that Christ is there present actually or virtually, for that is not in question; but whether he be there so as to take possession of them, before he open their blinde eyes, as he affirmes, which no man would affirme, whose eyes were not blinded. Otherwise, I will make it good, that upon his grounds all that heare the Word of Christ, must needs be possessed of Christ, because he is alwayes where his Word is preached. *Behold, I am with you to the end of the world,* saith Christ, *Matth.* 28.20.

Luke 10.16.

Rev. 3.20.

Doctor Crisp, Page 201, 202. Sect. 11.

But peradventure you will say, by this text here are broken hearts first, before Christ be sent to binde them up, therefore there must be broken hearts before Christ come to the soule. *Objection.*

To this I answer, that a broken heart is to be considered in a double sense, either first simply, for a heart undone; or secondly, for a heart sensible of its owne undoing: you know men are said to be undon and broken, when their estates are broken, and their credit crackt; and secondly, they may be said to be broken, when they have examined their owne books, and finde that they are broken, and so seeke to their Creditors to make agreement. *Answer.*

Now these two kinds of brokennesse of heart considered, I answer. First, it is most certainly true in the first sense, there is a broken heart before Christ is considered as present to binde it up, that is, persons are really undone, before Christ comes to restore them, but these persons are not sensible of their brokennesse of heart, untill Christ come, and make them sensible of it.

Therefore if you speake of the sense of breaking, I flatly affirme Christ is actually given, and come unto the soule, before sensiblenesse be wrought in the soule.

Answer.

Here he makes an objection, which he seemes, but is not able to answer. His distinction is a meere delusion in this businesse, and his answer is full either of fraud or grosse ignorance. For though many are broken that are not sensible of it, yet I doe not thinke that any man living can shew me, in all the Word of God, or any good authour, that brokennesse of heart is taken any other way but in the latter sense; for the heart is never said to be broken, but when it is sensible of its miserable condition, and therefore all those that are broken-hearted, or contrite, are counted blessed in the Word of God, *Matth.* 5.4. *Isa.* 57.15. 66.2. And that the words in question must be taken so, it is very manifest by something that cannot be otherwise taken, *Isa.* 61. *v.* 2, 3. to *comfort those that mourne, to appoint unto them that mourne, and to give them beauty for ashes, the oyle of joy for mourning, &c.* these must needs be sensible of their miserable estate that did mourne, and so must we understand the broken-hearted, which were to be bound up.

Wherefore, our Saviour, answerable to that of *Isa.* 61. in his Sermon upon the Mount, saith first of all, *Blessed are the poore in spirit, and blessed are they that mourne, &c. Matth.* 5. 3, 4. Wherefore the Doctor did either ignorantly or deceitfully abuse his auditors in distinguishing as he did.

But that you may more clearly see the absurdity of his proofe, we will suppose that brokennesse is taken in the first sense, so all are broken and undon whatsoever, elect & reprobate, will he, or any for him say, that Christ came to binde without exception? I trow not, unlesse they be Papists or Arminians, &c. Therefore it will inevitably follow, that those broken-hearted were sensible, and so qualified before they were bound up.

But he flatly affirmes, *that they are not sensible of their brokennesse till Christ comes and makes them sensible of it.* And I as flatly answer, that he saith nothing to the purpose, for we deny not but that and all other qualifications are the worke of Christ by his Word and Spirit, therefore he must not onely say that Christ comes unto the soule before sensiblenesse be wrought, but that he comes into the soule and takes possession of it, and justifies

it,

it, before he makes it broken, so as to be sensible of it, which is the thing he was to prove. And now let any man judge whether his Scripture was plaine for this point or no. I am sure it is plaine against him, unlesse he held that Christ takes possession of all men, seeing all are broken in the first sense.

Doctor Crisp, Page 203. Sect. 12.

Therefore in briefe know this, Christ is sent unto men, as to binde up their hearts when they are broken, so graciously to breake those hearts when they are hard. First, he breakes them, then he binds them up. He is sent to binde up the broken hearted, to proclaime liberty to the captives, the opening of the prison doors to the prisoners. *People thinke by their humiliations, sorrowes, mournings, and obedience and such like to get Christ, but it is plaine that the very spirit of mourning is the worke of Christ, upon a person, and Christ is present to worke it too.*

Answer.

Before he gave us a distinction, and yet you shall find his application of it ful of confusion, & nothing to his purpose. Now he confounds himselfe utterly in this. First, he hath quite altered the matter in hand, and goes on only to prove that Christ doth breake our hearts and worke all qualifications, which, as I said, we never denied. But marke how he, after his old wont, *falls upon those that seeke by sorrow, humiliation and mourning, &c. to get Christ.* As if, because Christ breakes our hearts, we must not be active in this businesse also, when as the Scripture saith, *Be afflicted, mourne, and weepe, &c. humble your selves in the sight of the Lord and he will lift you up*, Jam. 4. 9, 10. and yet the Doctor was offended, because people think by their humiliations, sorrowes, &c. to get Christ, when as his owne text before and here alleadged, tels us, *that Christ was sent to binde up the broken hearted, &c.*

It will not serve his turne to say *that Christ breakes our hearts, and is the maine agent in this businesse of humiliation and mourning*, this we grant, but yet we must labour by the spirituall means, that Christ hath afforded us, so to breake our hearts that hee may bind them up. That which he addes in this particular is as impertinent, and proves onely that Christ is the chiefe worker in all those things, but not that we are in Covenant before

he hath qualified us, and fitted us for the Covenant.

Doctor Crisp, Page 205. Sect. 13.

There be many notable arguments in Scripture must absolutely establishing this truth, that Christ is given and made over unto men before they have any qualification whatsoever, as Col. 1. 18. *where* Christ is called the head of the body, the Church, *and* the beginning. *These two metaphors illustrate and establish this truth.*

First, Christ is the beginning. He that is the beginning of all things, he is before all things, not onely in the being of nature before all things; but actually present before all things be begun. He that is the builder of the house, doth not come after the house is begun to be builded, but he is present at the place before a stone is laid, because he is the man, that must lay it, he is the beginning of it, &c.

Answer.

Now he is faine to flie to metaphors, becauſe that way he may more eaſily deceive. Yet herein he hath deceived himſelfe. His firſt metaphor of Chriſts being the beginning, proves no more, then that he is preſent, and active before we can doe any thing, which is freely granted. But that which he brings of a builder, puls downe all his former building. For he was to prove not onely that Chriſt comes to a man to build him up in grace and goodneſſe, *but that he comes into a man and takes poſſeſſion of him, and juſtifies him before any qualification or alteration is wrought in him.* Now I ſay, even as a man firſt builds an houſe before he takes poſſeſſion of it, and doth not firſt poſſeſſe it, and then build it, which is impoſſible; ſo Chriſt firſt fits us for his habitation and qualifies us, before he comes to dwell in us.

Light cannot dwell with darkneſſe.

The Scripture is cleare, *Epheſ.* 3.17. *Chriſt dwels in our hearts by Faith.* Faith opens the dore of our hearts and receives Chriſt into the heart. Therfore we muſt have Faith to fit us for Chriſt before Chriſt comes to take poſſeſſion of our hearts.

Hence he ſends his Preachers to prepare our hearts by *Faith, for Faith comes by hearing, and none can beleeve without a Preacher,* Rom. 10. 14. 17. And ſo, as I ſaid before, we receive Chriſt by Faith, *John* 1. 12. and he that is without Faith is without *Chriſt, and without hope, and without God in the world,* Epheſ. 2. 12.

Doctor Crisp. Pag. 205, 206. Sect. 14.

Secondly, Christ is the head, this is the other metaphor whereby is set forth that Christ must of necessity be in the soule, be actually passed over unto men, before they can have any gracious qualifications.

A head is the fountaine of all animall and sensitive spirits, and of all motion; without a head a man cannot see, heare, walke, &c. Consider the body headlesse, and all the senses are absent, and without a head nothing is done: Christ is the head of his Church (*so saith the Apostle*) *that is, he is the fountaine of all spirituall sense and motion, &c.*

Beloved, to thinke a man can have any spirituall sight before Christ be actually united to the soule, is all one, as for a man to think to see before he hath eyes— Christ must be in the eye to give sight, therefore the Scripture doth expressely say that he is given for a Covenant to open the blind eyes, &c.

Answer.

If a man will stretch a parable or similitude, he may make monstrous conclusions. The Doctor knew well enough that such Divinity will not hold water. This metaphor may prove that there is an union betweene Christ and the Church, and that Christ rules and hath the preheminence in the Church, as the Apostle speakes in that place he cites, *Col.* 1.18. And we have alwayes granted that all gracious qualifications come from him as the fountaine. But all this is nothing to the thing in question. To prove that first Christ is actually passed over unto men, and hath taken possession of the soule so as to be united with it, before he worke any qualification in it. This the metaphor reacheth not. For the question is not so much *de re ipsa*, of the thing it selfe, as *de ordine operationis*, of the order of working.

Theologia symbolica non est argumentativa.

We say it is against sense and reason, and Scripture it selfe, for any man to say that man is therefore first in Covenant with God before his eyes be open, onely because the holy Ghost saith Christ was given to be a Covenant to open the blind eyes. For the very Text it selfe well considered, will confute this fancy: of which more in the 16. Section.

Onely let me here tell you, that the first thing we receive from Christ is not union with Christ, as the Doctor imagines against the truth of God. For seeing *there is no communion between light*

See Mr. *Tho. Hookers* Soules effectual calling to Christ, *p.* 344. 345.

light and darkneſſe, &c. 2 *Cor.* 6. 14. therefore of neceſſity Chriſt works a change in them before hee can bee united unto them. For, to make uſe of his owne metaphor, can any man imagine that Chriſt is united to his members, while they are dead and rotten members of the Church, before they be quickened, and in ſome meaſure fitted for ſuch an head? This were to make Chriſt to have a monſtrous body, or at leaſt to have leprous members.

Beſide, how can any man conceive that Chriſt takes poſſeſſion of a man till he hath diſpoſſeſſed Satan? Satan muſt out ere Chriſt come in. *Generatio unius eſt corruptio alterius.* As light comes in, ſo darkneſſe goes out. Wherefore if the Doctors eyes had beene open, he would never have ſtood ſo long to prove ſuch a blind concluſion as this is.

D. Criſp, Pag. 207. Sect. 15.

And thirdly, as Chriſt is called an head, and a beginning; ſo alſo is he called Life frequently in Scripture. I am the way, the truth, and the life, no man commeth to the Father but by me, John 14. 6. *Can a man be an active creature before there be life breathed into him? Now ſaith the Apoſtle, I live, yet not I, but Chriſt liveth in me,* Gal. 2. 20.

Anſwer.

All that he proves here is long ſince granted, as I have often ſaid. We humbly acknowledge all ſpirituall life and grace from Chriſt, of whoſe fulneſſe we all receive grace for grace. John 1. 16. This therefore makes nothing againſt us. But *Gal.* 2. 20. makes much againſt himſelfe, if the whole verſe be conſidered. I live, (ſaith he) yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the Faith of the Sonne of God. Marke, he lived by the Faith of the Sonne of God. If he lived by Faith, then he was dead till Faith came, and did not live till he beleeved, therefore he was not juſtified before he beleeved, becauſe he was dead, to wit, in treſpaſſes and ſinnes. No marvell then that the Doctor did ſuppreſſe theſe latter words, which make ſo much againſt him.

See alſo what is ſaid, *Acts* 11. 18. *Then hath God given to the Gentiles Repentance unto life,* we are therefore revived by Repentance. And to the ſame purpoſe is that of the Apoſtle, Heb. 6. 1.

1. where he calls *Repentance from dead workes.* So that men are dead till repentance be given unto them.

Doctor Crisp, Page 207. Sect. 16.

I shall not spend more time in urging more arguments, though I might be large to shew that Christ is the first thing given unto us before all other whatsoever. For if this light be not enough, we must waite till the Lord in his time will reveale his truth.

Answer.

We see how confident he was by this conclusion, as if hee had made the matter as cleare as could be, *unlesse the Lord should reveale himselfe more clearly from Heaven.* And indeed so he must, before any wise man will beleeve what the Doctor tooke upon him to prove. He would make us here beleeve that he had done what he promised in the beginning, where he said, he *would endeavour to cleare it with all possible evidence he could.* I doubt not therefore but he did his best. Wherefore seeing his proofes fall farre short, you may know what to thinke of the point, which he tooke his best paines in and could not prove. Page 200.

He told us also in the same page 200. that *the Scripture was plaine for it, Isa.* 61. 1, 2, 3. which I have proved most evident against it. For he saith, we may see there, *that Christ is actually given over unto men before any gracious qualifications whatsoever be wrought in them.* And the text declares many qualifications in them, when Christ was sent to them, as *meeknesse, mourning, and the like,* which he would fain have shuffled off with a distinction and so hid the truth in a mist of his owne making, telling us also, to mend his matter, that these qualities are from Christ, and so thought to stop our mouths with a truth that we never questioned, as he doth very often by altering the state of the question.

Thus, having recollected something of the maine for the better understanding of that which hath beene said, I will now consider the rise & root of that he last delivered, that you may see upon what a sandy foundation all this is built.

The question raised by himself, *pag.* 198. is this: *What is it for Christ to be given to open the blinde eyes?* hereunto he answers.

There are two things very remarkable in it, that he is given to doe this thing. For hence I inferre, and the thing it selfe will clearly beare it.

1. That

1. *That Christ is actually passed over to a soule, and a possession of Christ is delivered unto persons, before ever their blinde eyes are opened, or they come out of prison, that is, before they have any gracious qualifications whatsoever, and this is a truth that followes upon the former, that Christ himselfe is the first spirituall gift that the Father doth bestow upon any, before there be wrought any opening of the eyes, which is the first of all gracious qualifications wrought in a person.*

2. *That the opening of the eyes and bringing the prisoners out of prison, is the sole worke of Christ, none doth this businesse but Christ alone, when he is once given. The first will need a little clearing (and therein the second will be sufficiently evidenced) being a truth of very great concernment, and yet but seldome seriously considered.* Thus the Doctor.

That we may see how cleerely the former is inferred out of the Text, let us view the Text once againe, *Isa.* 42. 6, 7. *I will give thee for a Covenant of the people, for a light of the Gentiles. To open the blinde eyes, to bring out the prisoners from the prison, and them that sit in darknesse out of the prison house.*

The plaine meaning of which words is this, that Christ should be given to be a Saviour both to Jewes and Gentiles. That this is so, 1. It is granted on both sides, that by people are meant the Jewes, and by Gentiles, all other Nations beside the Jewes. 2. Marke, that he is given for a Covenant to the Jewes, and a light to the Gentiles. Now salvation is signified in both in being a Covenant to the one, and a light to the other. The reason why he is given as a Covenant to the Jewes and light to the Gentiles is, as I conceive, because of the different condition of Jewes and Gentiles. The Jewes were in Covenant already, but yet were to expect a better Covenant, as the Apostle calls it, *Heb.* 8. But the Gentiles were without Christ, aliens from the Common-wealth of *Israel*, and strangers from the Covenants of promise, *Ephes.* 2. 12. being in darknesse and shadow of death, *Luke* 1. 79. So that this light was the meanes to bring them into Covenant, that they might be in the same condition with the Jews confederate with God, and not given after they were in Covenant, as if they had made a blind Covenant with God, as the Doctor would make us beleeve.

The two words *Leummim* and *Goiim* are usually so taken in the Old Testament.

That

That this is so, I will give you pregnant places out of the Old and new Testament, *Isa.* 49. 6. *I will give thee for a light unto the Gentiles, that thou maiest be my salvation unto the ends of the earth.* Mark he is given a light, that he may be their salvation, not given a salvation, that he may be a light. In like manner, *Jer.* 24. 7. *I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God.* He will first give them an heart to know him, and then they shall be his people, &c. So *Luke* 1. 78. 79. *The day-spring from on high hath visited us, To give light to them that sit in darknesse and shadow of death, to guide our feete into the way of peace.* Christ is a light to guide our feet into the way of peace, and we are not in the way of peace, till we be inlightned, and consequently not in Covenant, nor justified, till by the light of Christ we be set into the way of peace.

Acts 13. 47. These words are applied to the Gentiles.

Likewise *Luke* 2. old and devout *Simeon*, having our Saviour in his armes, said, *Lord now lettest thou thy servant depart in peace, &c. for mine eyes have seene thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel.* Christ here is said to be Gods salvation before all people, and he shewes how to the severals, Gentiles and Jewes, he is a light to lighten the Gentiles, and so saves them, and the glory of his people *Israel*, and so advances them. That this light is the meanes to save the Gentiles, and not a consequent, see another notable place, *Acts* 26. 17, 18. Christ tels *Paul* that he would *deliver him from the people, and from the Gentiles, to whom now I send thee (saith he) to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes among them that are sanctified by Faith which is in me.* Forgivenesse of sinnes is a prime part of justification, *Rom.* 4. 6, 7. And you see here, that the Gentiles are to have their eyes opened, &c. that they may receive forgivenesse of sinnes, and not receive forgivenesse of sins first, and then have their eyes opened afterward.

Verse 28, 29, 30, 31, 32.

Which place of the *Acts* may serve very well to open the eyes of those that have beene blinded with the Doctors false glosses upon this Text of *Isa.* 42. 6. which he now was handling. For seeing they are justified whose sinnes are forgiven, (as is cleare from the word of God both in the Old and New Testament) and Gods messengers are sent to open the Gentiles eyes, and turne

them from darkneſſe to light, from the power of Satan unto God, that by this meanes they may receive forgiveneſſe of ſinnes, then the opening of mens eyes muſt needs go before juſtification, neither can we enter into Covenant with God till we be brought out of priſon, out of the power and dominion of Satan, contrary to the Doctors opinion, that teaches *that a man is firſt in Covenant, and juſtified, and afterward Chriſt opens his eyes, &c.* If men will not wilfully wink and ſhut their eyes againſt the clear light, they may ſee how foully the Doctor hath deluded them, and that it is in vain *to wait till the Lord in time will reveale this truth*, ſeeing there is no truth in it, but groſſe errour and falſhood.

I have ſtood the longer upon it, becauſe I find it a maine principle of their rotten and dangerous Divinity. And this rotten pillar being removed, the other alſo fals flat to the ground by that which hath beene delivered, to wit, *That the opening of the eyes is the ſole worke of Chriſt, and that he doth it alone.* He doth it not alone, but by the miniſtery of man, as is plaine by the place of the *Acts* 26. 18. Doctor *Criſpe*, Pag. 108. Sect. 17.

If a man will know for whom Chriſt came, it is anſwered. He came to ſeeke and ſave that which was loſt, he came to die for the ungodly, he came not to call the righteous, but ſinners to repentance, &c. The Scripture ſtill rumes upon this ſtraine, why then ſhould any perſon come and cry, he died not for me? Why? Art thou a ſinner? he was given for thee if thou beeſt a ſinner. *Anſwer.*

Here he handles a good cauſe very badly. The truth is, no man ought abſolutely to except himſelfe from the benefit of Chriſts death, it is a groſſe errour ſo to doe. But it is as groſſe to ſay abſolutely, that Chriſt was given for thee if thou beeſt a ſinner. For then was he given for *Judas* and the man of ſinne, which were both ſinners almoſt *in ſumma gradu*, of the greateſt ſize, yet both ſonnes of perdition. See then how raſhly he ſpeakes, and what unſound comfort he miniſters unto thoſe that come unto him. But this is alwayes his manner, *to give comforts where hee ſhould not, and to deny them where he ſhould.* He ſeekes to comfort all ſinners, be they never ſo bad, if they will but beleeve him, and yet to diſcomfort thoſe that mourne and are humbled and obedient, as you may ſee not farre before, *pag.* 203. *Some thinke*, ſaith he, *by their humiliations, ſorrowes, mournings, and obedience to get Chriſt, but, &c.* So he ſeeks to beate them from ſuch a courſe, though not direct-

John 17. 12. 2 Theſ. 2, 3.

Obſerve this well, for it is moſt true.

ly,

ly, yet indirectly, wherein I have shewed in part how contrary he is unto Christ and his word, that commands men to come to him by those meanes. I will give you but one place more, and so proceed. It is *Heb.* 5.9. *He became the author of eternall salvation to all that obey him.* Mark to whom he is the author of salvation.

Doctor Crisp, Page 108, 109. Sect. 18.

The King puts forth a Proclamation, and in it he pardons all Theeves; what mad or foolish thiefe will say: Oh, but the King doth not meane me! why? he meanes theeves in generall, he excepts none, why shouldest thou say not me, if there be the name of Theeves in generall, without particular mention of some kind of Theeves? Beloved, so Christ deales with men, &c.

Answer.

He is a mad man indeed, that being a Thiefe excepts himselfe from such a generall pardon. But truly I cannot tell how to excuse the Doctor from a greater madnesse, or badnesse at least, that makes this case like to ours. What? doth God except none from pardon in Christ? Dare any man or woman well in their wits, publish such a Gospel so contrary to the Gospel of Jesus Christ? Are there not plaine and pregnant limitations and restrictions in the Word of God? See *Matth.* 11. 28. &c. *Come to me all yee that labour and are heavie laden,* he cals not all in generall, but those that are weary of the burden of sinne. It is true, he came to call sinners to repentance, but upon no other termes. And therefore saith in plaine termes, *Matth.* 7. 21. *Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, &c.* And therefore he that being invited, and came *without his wedding garment,* was found out, *and cast out into outer darknesse,* *Matth.* 22. And *John* 3.16. *God so loved the world that he gave his only Sonne, that whosoever beleeved in him, should not perish, &c.* I marvell then how the Doctor durst preach such a strange Gospel in the name of Christ as he hath done. Surely those poore soules are miserably deluded that relie upon this Gospel that he hath delivered. Matth 12. 12, 13.

Doctor Crisp, Pag. 109. Sect. 19.

But some will be ready to say, you know he is not given to all people, &c. how shall I know that I am amongst the number of such sinners that shall not miscarry, and that my portion is in this Christ? *Objection.*

Beloved, here observe by the way, now we are speaking of knowing whether Christ be my Christ or no, not simply of Christs being ours. How shall I know it? you will say. There are labyrinths, in which men may *Answ.*

walke, and by hap they may chance to hit the right, in the finding of this great truth, so much searched after, how a man may know whether Christ be his Christ or no? *Answer.*

In limine offendere periculosissimum. It is very ominous, they say, to stumble at the threshold. The Doctor makes but a bad Preface to this great question, as he intimates it to be, and therefore it doth presage no very good proceeding. For he saith, a man may chance to hit the right in finding this great truth, so much searched after. Surely men must have a better guide than chance can afford for the finding of it out. They must not onely have the clue of the Scriptures, but the guidance of Gods holy Spirit to winde themselves out of those Labyrinths that they shall meet withal in this great busines. A man may sooner empty the Seas with an Egshell than finde out this by chance.

Doctor Crisp, Pag. 110. Sect. 20.

To leade you a plaine and a sure way, the best way to know whether Christ be his Christ or no, is to consider the conveyance in which Christ is made over unto men. —— *Now the termes of conveyance (as I have often told you) are onely such as in a deed of gift, and a deed of gift universally exhibited and reached forth. Therefore I must tell you Beloved, there is no better way to know your portion in Christ than upon the generall tender of the Gospel to conclude absolutely he is yours, and so, without any more adoe, to take him as tendered to you, on his word; and this taking of him upon a generall tender is the greatest security in the world, that Christ is your Christ; say unto your soules (and let not this be contradicted, seeing Christ hath reached out himselfe to sinners, as sinners) my part is as good as any mans. Set downe thy rest here, question it not, but beleeve it, it is as good security as God can make thee; God hath promised, venture thy soule upon it, without seeking for further security.*

A deed of gift is not a *Noverint universi*, but an *Omnibus Christi fidelibus, &c.* And in every Deed, it runnes thus. I have given, granted, &c for certaine considerations Therfore his Law failed him as well as his Logick.

Answer.

I told you before what you should expect. Here is another such parcell of profound Divinity as hath been seldome seene. Here is such solid and substantiall security for salvation by Christ, as will make all wise Christians wonder at it. And yet it is stiled *the best in the world*, which is much. But that is not all, *It is as good as God can make.* Blush O Heavens at this blasphemy, *and be horribly afraid*, as the Prophet saith; what strange presumption is this, to call that as good assurance as God can make, which is no good assurance at all? I dare be bold to say, that notorious drunkards

Jer. 2. 12.

and

and grosse and graceleſſe ſinners have as good aſſurance, even the ſelf ſame, only they are not ſo bold and confident, unleſſe they be in their cups, and then they will compare with the moſt confident of them all.

Blame me not for comparing them with drunkards; for firſt the Doctor told us that his doctrine *would inebriate*, which in plain engliſh is to make drunk, and I tell you that the drunkards cannot but commend this doctrine, for it is according to their hearts deſire. See the firſt Serm. Sect. 1.

But to proceed, If they have no better aſſurance than upon this ground here layd down by the Doctor, their evidence is crackt, their faith is built upon a ſandy and ſlippery foundation. *For upon a generall tender of the Goſpel or Chriſt to conclude abſolutely, without more adoe, that Chriſt is theirs, and this taking of him upon the generall tender to be as good ſecurity as is in the world, yea as God can make, and therefore to reſt upon it, without queſtioning further, and without all contradiction*; is ſuch a frantick and Bedlam conceit, or rather deceit, as may well make all wiſe chriſtians abhor ſuch ſtrange and uncouth divinity, being without all warrant from the word of God. Where do they read of any ſuch thing?

The great Apoſtle *Peter* ſaith, *Give diligence to make your calling and election ſure, for if ye do theſe things ye ſhall never fall, for ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdome of our Lord Jeſus Chriſt*, 2 Pet. 1. 10, 11. And what are thoſe things? ſee verſ. 5, 6, 7. *Giving all diligence, adde unto your faith vertue, and unto vertue knowledge, and unto knowledge temperance, and unto temperance patience, and unto patience godlineſſe, and unto godlineſſe brotherly kindneſſe, and unto brotherly kindneſſe charity.*

You ſee here muſt be *diligence*, yea, *all diligence* to adde one grace to another, and to grow in grace, that we may have good aſſurance of our election and calling. But theſe new Doctors can with a wet finger, in the turning of an hand, tell you how to get far better aſſurance, even as good as God can give. *Do but upon the generall tender of the Goſpel conclude abſolutely without any more adoe that Chriſt is yours, you need not queſtion it any further, but reſt upon it, and let no man contradict it*; for αὐτὸς ἔφα, *ipſe dixit*, thats enough, he that will not believe this, muſt ſearch hell for further aſſurance, for heaven and earth have no better. *O Cœlum! o Terras!*

It is faith hee the beſt in the world, and as good as God can make. Why then will it not follow as the man ſayd before, that it were no matter if the Bible were burnt: for God can make no better aſſurance as hee ſaith; and I am ſure hee hath made none ſuch in the Bible.

But yet, they muſt give us leave to queſtion this evidence for all that, or elſe we will take leave. And is it no more indeed but to come to ſuch full aſſurance at the firſt daſh? *That upon the generall propoſall of the Goſpel, a man may abſolutely conclude that Chriſt is his without any more adoe?* What? is it no more but up and ride? yea, full gallop, with full aſſurance unto heaven, never ſo much as to queſtion or ſuffer any to contradict it? Well, I told you before of a confident Grundletonian and what became of him, and I tremble to think what will be the end of this confidence. This ſoon ripe faith will be ſoon rotten, they run too faſt at firſt, to hold out unto the end.

My reaſon is this, becauſe all this may be done by a meer naturall faith, ariſing from pride, a ſtrong ſelfe-conceit and ſelfe-love; for is not this the faith of many moſt notorious wretches that have ſome wit in their heads, though not ſo much as the ſhow of grace in their lives; that they hope and believe to be ſaved by Chriſt, as well as the moſt preciſe in the world, yea ſo ſtiffe are they in this conceit, that if you queſtion their faith and confidence, they will rather than fail point the field, ſome of them, and venture their lives upon it.

Obiect.

Anſw. See more of their faith, Serm. 6. Sect. 20.

And yet mark what a pretty parentheſis he puts in (*Let it not be contradicted, &c.*) as if it were an Oracle, or he infallible in that he ſaith. But they will ſay, the faith of thoſe formerly mentioned is not right: And I ſay, no more is theirs, becauſe their ground is naught, as I have formerly proved; for Chriſt is not offered generally to all in the Goſpel, but only to thoſe *that deny themſelves*, Luke 9. 23. *and repent of their ſins, &c.* Mat. 4. 17 Acts 3. 19. Luke 13. 3. 5.

Doctor Criſp, Pag. 210. 211 Sect. 21.

But ſome will ſay, he doth not belong to me; why not to thee? He belongs to ſinners as ſinners, and if there be no worſe than ſinfulneſſe, rebellions and enmity in thee, he belongs to thee as well as to any in the world: And there is nothing can give thee a certainty he is thine, but receiving him upon theſe termes He came to his own, and his own received him not, but to as many as received him (*mark that*) he gave power to become the ſon of God.

Anſwer.

This place of *John* is all the Scripture proof that he directly brings in this weighty matter, upon which a chriſtians greateſt comfort

comfort doth depend in this world. But first observe how he flatly teacheth universall grace and election. For he saith, Christ belongs to sinners as sinners; then he belongs to all sinners without exception of any particulars. Then, as I sayd before, he belonged to *Iudas*, as well as to *Iames* or *Iohn*, even to all the world, that Christ never prayed for, *Iohn* 17.9. to the reprobate as well as any other: this is flat Arminianisme or Popery.

The Doctor had surely heard of (*quatenus ipsum.*)

But he saith further, there is nothing at all can give any certainty that he is thine, but receiving him upon these terms; this is utterly false. His place of Scripture *Iohn* 1. 12. will not serve his turn, for St. *Iohn* saith, those received him that believed on his name: which words the Doctor should have added if he had done right, but then it would have spoiled his terms upon which he would have men receive Christ; for he taught before, *that they do not beleeve that they may be justified*, as the Apostles did Gal. 2. 16. *but only beleeve that they are justified.* And so the terms that he would here have men take Christ upon, are not the same. Not to beleeve in Christ that he may be justified by his righteousnesse, but absolutely without any more adoe to beleeve that Christ is theirs, and this they must do even while they are rebellious, and while enmity it self is in them, as he saith here, that he belongs to such, as well as to any in the world, which is most horrible to imagine.

See the answer to the 6. Serm, Sect. 20.

We deny not, but that all which do receive Christ by faith are undoubtedly the children of God, *For we are all the children of God by faith in Iesus Christ*, Gal. 3. 26. but beleeving that they are Christs, or Christ is theirs, doth not make them the children of God. They must first have faith to make them the children of God before they can believe truly that they are the children of God. The Doctor therefore should first have taught them how to beleeve, that they might be the children of God, before he taught them to conclude they were the children of God.

Doctor Crisp, p. 211. Sect. 22.

He received sinners as sinners, he never shut out one of all those thousands that came upon the tender of the Gospel, he never put any by, but as many as received him to them he gave power, &c.

Answer.

True, he never put any by that came upon the tender of the Gospel, if they came with faith to receive him, as these in *Ioh.* 1. 12.

No

No more do we; but you have not tendred the Gospel as he did, he tendred it to the poore in spirit, to those that mourn, saying, *Blessed are they that mourn, &c.* Mat. 5. 3, 4. He called men to *him by repentance*, Mat. 9. 13. 11. 28, 29, 30. You call whores and theeves, and drunkards, and rebells, and those that are as bad as the devill, and bid them come in their sins, before there be any change, and tell them that Christ is as free for these, as for the humblest and holiest creature in the world; and which is worst of all, you beat back, and knock off those, that do but endeavour to come humbly with bleeding and broken hearts, &c. Hell never hatched a more prophane and pestiferous gospel than this. If this may seem harsh and strange, look but into the margent, and view the places quoted there, and look but page 113. of this Sermon, *Oh, what adoe is there with men, with the breaking their own hearts, and forsaking their sins! &c.* and see page 192, 193. *Whereas no sinfulnesse in the world can debar a people, their righteousnes may debar them*, he means from Christ. Did ever Christ himself, or his Apostles, rate and raile at men for their humiliations, and righteousnesse, and forsaking of sin as these do? Is not this the thing they mainly drive at, even to draw them from sin, and so to God and Christ? Indeed our Saviour condemned the hypocriticall and humane righteousnesse of the Scribes and Pharisees, but never condemned true unfeigned righteousnesse according to his word: but sayd, except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye can in no wise enter into the kingdome of heaven, *Mat.* 5. 20.

Doctor Crisp pag. 61, 62. 84, 85. 418, 419. 421. especially see pag. 123. and 127.

Doctor Crisp, Page 212. Sect. 23.

Quest. *But you will say unto me, if this taking of him be the best security, how shall I know whether I beleeve or no? or how shall I know whether this my taking is not a counterfeit taking, but a solid, substantiall and reall taking of Christ? I answer, by the reality of the thing. Do you it indeed? if you do it indeed, it is a reall taking.*

Answer.

This I must needs say is the soundest answer that ever he made, but in very sooth a very silly one, instead of a solid and substantiall answer; for, it is as much as if he had sayd, If you do it indeed, you do it indeed, seeing really and indeed are all one, so that it is *idem per idem* as they say.

Doctor

Doctor Crispe, pag. 212. Sect. 24.

If a man should aske you, how do you know the sun shines? the light of the sun doth shew it self, and by its light we know it shines. How shall I know I beleeve? There is a light in faith that doth discover it selfe unto men, the soul that doth really close with Christ, may conclude that it doth so.

Answer.

What light there is in their false faith I know not, I am confident it is but some *Ignis fatuus* at the best, a delusive light, to mislead them into precipices and by-wayes, as that *Meteor* doth. But all is not gold that glisters, as I sayd formerly. I am sure that *true faith*, like the *true sun*, may be so clouded, and often is for many dayes together, that it cannot be discerned; for many do beleeve, that do not certainly know that they do beleeve.

If we might as well discern our faith, as we may the sun when it shines, then every beleever would easily know that he doth beleeve, but it is far otherwise.

Doctor Crisp, pag. 212. Sect. 25.

If you give six pence to a poor man, and then ask him, how do you know I have given you six pence, and that you have it? why, saith he, I have it in my hand, and finde and feel I have it. So aske your hearts this question: How do I know I beleeve in Christ? do I cast my heart upon this truth? do I receive it as a truth that I do beleeve, or do I reject it, or will not receive it? then I do not beleeve: But if you sit down and rest upon this truth, *and do receive it, and do in reality beleeve it, then you may absolutely conclude Christ is yours.*

Who can tell what truth he meanes?

Answer.

This simile of six pence given and taken is a matter of sense, and therefore more easily discerned as the other was; but faith is no naturall, but supernaturall and spirituall thing, and therefore not so discerned. But indeed their faith, for ought I see, is meerly naturall, and sensuall; and it must needs be so, because they say, *the most ungodly and wickedst wretch in the world may have it, and close with Christ while he is so.* And now let me tell them, that a man may *really* beleeve, and yet not *rightly* beleeve; for I must beleeve the holy Ghost, that saith, *Simon Magus beleeved*, Acts 8. 13. and those compared to the stony ground, *for a while beleeved*, really no doubt, but not rightly; yet the former was *in the gall of bitternesse, and bond of iniquity*, and the latter, *in time of temptation fell away*; even so Papists have a reall faith, and all Sectaries, but not a right faith (for there is but one Faith, *Ephes.* 4. 5.) because not a lively and working faith, grounded upon Gods word. Therefore it is a meer gulling

Luke 8. 13.

Yea, the Divels really beleeve. Iam. 2. 19.

of Gods people to ſooth them up in the reality of their faith, never ſhewing the true qualities of a ſound and ſaving faith.

Doctor Criſp, pag. 113. Sect. 26.

Is this a truth as hath been by Scripture proved to you, That Chriſt is given a Covenant to men to open their blind eyes? Then beloved, it is plain they begin at the wrong end of the bottome, who begin to winde up at the graciouſnes of their own ſpirits, from thence to have comfort. If you begin at any other end than at Chriſt, to get grace and comfort, you do as they do that take the inmoſt end of the bottome of the thred, and begin to ravell there, ſo that little or no work is done, but much clutter, and many a knot and broken ends made, and the worke quite ſpoyled; whereas if they had begun at the utmoſt end of the bottome, it would have run without diſturbance.

Anſwer.

He tells us here, that *they begin at the wrong end of the bottome, who begin at the graciouſneſſe of their own ſpirits from thence to have comfort*; wherein, mark how he contradicts himſelf, for he had ſayd hard before, that *the light of faith doth ſo diſcover it ſelfe to men, that the ſoule that doth really cloſe with Chriſt, may conclude it doth ſo*, in the very laſt Section ſave one. Here he condemns them *that begin at the graciouſneſſe of their own ſpirits, from thence to have comfort.* It ſeems with them faith is no grace, and a beleeving ſpirit is no gracious ſpirit, and yet he hath ſomewhere confeſſed that it is a prime grace.

Conveniet nulli qui ſe cum diſſidet ipſe.

But beſide, by the thred of his own bottome we may ſtrangle his own conceit. Firſt obſerve how abſurdly he ſpeaks; in the beginning he ſpeaks of winding up, and in the application, he ſpeaks of ravelling out, which are contrary. And likewiſe he blames thoſe that take the inmoſt end of the bottome of thred and begin to ravell there, which is prepoſterous I confeſſe, but very like his faith, that beleeves a man is juſtified before he beleeves that he may be juſtified, this is to ſet the Cart before the Horſe.

Again, for a man to find comfort, it is the beſt courſe to begin below, and ſo go upwards by degrees, as the Apoſtle ſaith, *Rom.* 10. 6, 7, &c. Say not in thy heart, who ſhall aſcend into heaven? that is, to bring Chriſt down from above: or who ſhall deſcend into the deep? that is, to bring up Chriſt again from the dead. But what ſaith it? the word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou confeſſe with thy mouth, and beleeve with thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved. If a man would have this comfort to know that Chriſt is his, he muſt not go into heaven and ſearch Gods de-

crees,

crees; but begin below, and so go step by step till he come to Christ. He may consider whether he have a right faith that is not dead or idle, but works by love; and whether his eys be open in a spiritual manner, and whether he have the fear of God before his eys, and so finding true grace of regeneration, &c. which is the work of Christ, why may not he comfortably conclude, that Christ is his Saviour, and God his Father? For even as when we would use that thred which is upon a bottome, we must not begin at that which was first layd on, but at the last layd on. So, though Christ be the first mover, and strike the first stroke in the work of our salvation, yet to know that he is our salvation, we must begin at the last first, and from our own work, or rather Christs work in us, come to know what God hath done in heaven for us.

Doctor Crisp, Pag. 113. Sect. 27.

Beloved, Christ is given to open mens blinde eyes, go whither you will you shall never have your eyes spiritually purged, except you go to Christ. Oh, what adoe is there with men, with their breaking their own hearts, and forsaking their sins! And whither do they run? they run to their inherent righteousnesse, to their qualifications, to their prayers, to their tears, to their humiliations, reformations, universall obedience, and the like.

Answer.

You may see here, upon what a slender occasion he fals upon those that take pains to break their hearts; as though because Christ opens our eyes, we may not labour to do any thing that is good. Nay, mark his expression, oh, what adoe is there with men, with their breaking their hearts, and forsaking their sin! He is sick to see men take pains in these so much commended, and yet much neglected duties, as if they were hainous and horrible sins, and he asks, whither do they run? as if men run from Christ, when they laboured to humble themselves, and reform their wayes, and made many prayers for pardon, and the like. For see what followeth.

Doctor Crisp, Pag. 213, 214. Sect. 28.

But is this to runne to free grace, and free mercy in Christ? Nay, Christ, alas! he is never thought of, Christ is clean forgotten, and wholly neglected, and not considered all the while. Beloved, here is a ploughing with a wooden plough, here is working with a dead horse, &c. No marvell beloved that you sweat and toyle and moyle all the day long, and all lyes in the same case it did. There is no strength to bring forth, because you go in your own strength, or the strength of the creature, and not in the strength of the Lord Iesus.

Answer.

He asks if this be to run to free grace in Christ. I answer, it is the way that Christ himselfe hath taught us, and therefore the way to Christ. Christ came to blesse us, in turning us away from our iniquities, *Acts* 3.26. therefore by forsaking sin we follow Christ, and by reforming sin, we return unto Christ, and for humiliation and tears, did Christ chide or check that weeping woman, that stood humbly at his feet washing them with her tears, and wiping them with the hairs of her head? *Luke* 7. 37,38. Nay, did he not cheere her up, and commend her, telling her that her sins were forgiven her; when as he reproved the proud unhumbled Pharisee, though he had feasted him? see the rest of that chapter. It may make all unhumbled sinners hang down their heads, and comfort all such as be cast downe as she was. Againe, do we run from Christ when we pray? do we not pray in his name, & at his command? See then how crosse he is unto Christ, that condemnes these duties, that are meere Gospel-duties; as if by carefull using them, we neglected the grace of Christ. But he saith, *this is ploughing with a wooden plough*, and I say, that he hath wooden proofes of his worse-divinity; and as for ploughes, we use no other in the Country but wooden ones, what ploughs they have at London I know not. Neither do we *work with a dead horse*, as he dreams, but with a lively faith, which works by love; whereas he and his side take a course to nourish that dead faith condemned by St. *James*, of which some it seemes then boasted, being without works, as they brag much of faith and confidence, and yet condemne works, rather than presse to the practise of them, though the Apostle doth, *Tit.* 3. 8. 14.

John 16. 24.

He saith, *we sweat and toyl all the day long, and all lyes as it did, there is no strength to bring forth, because we go out in our own strength.* If he meant us, as we suppose he did; I say we are able to produce as good fruits and effects of our endeavours, as they can, if not better. And for the other tis a meer slander, to say, that we go out in our own strength, for we renounce our own wisdome, and wills, and selves as much as they, and go out in the power of his might, who is able to do exceeding abundantly, and hath wrought mightily in us and by us, to the saving of many soules, and to the comforting of many consciences, with sound & solid comfort. Doctor Crisp, pag. 215. Sect. 29.

There is a story of Ebedmeleck *the Blackamore in* Ieremiah, *who by his interest and favour with the King, got leave to go to the dungeon to* Jeremy *to fetch him out, he carrys ropes with him, lets them down, and causeth* Jeremy

to put them under his arms, and round about him. Now Jeremiah *by holding fast the ropes doth not pull him into the pit, but he pulls* Jeremiah *out of the pit to himself. I speak this by way of illustration. Christ is our Ebedmeleck with the Father, his dealing prevails, that he may have liberty to pluck us poor Ieremies out of the pit and dungeon of sin and Satan, of misery and destruction. How doth he this? He doth not first send ropes, and then come after, but goes and carries ropes with him; that is, Christ doth not send faith first to beleevers, and then comes after, as drawn by that faith he sent; no, but he comes and brings faith with himself to that person, and being present lets down this faith unto them; and when they have these ropes, they do not draw Christ down to them by this faith, but holding fast faith, Christ draws them up to himself. So here is not faith first, and then Christ, but Christ comes first and gives faith to apprehend and lay hold of him, &c.*

Ans. This illustration we very well approve, as confirming plainly what we teach, and absolutely overthrowing his former doctrine. The name and work of *Ebedmeleck* suite well with our Saviour, who was indeed an *Ebedmeleck*, or servant of the great King, *Matth.* 12. 18, 19, 20, 21. who will not *break the bruised reed, nor quench the smoking flax, till he send forth judgement unto victory, &c.* who like *Ebedmeleck* comes graciously and freely unto us in misery and prison, and brings faith with him, wherby he puls us out of the pit and dungeon of sin and Satan. By which you may see how false his former doctrine was, that sayd, that Christ took possession of us first, and justified us, and then gave us faith afterward; whereas here he saith he pulls us out of sin and satans power, by our laying fast hold on faith, or by our faith, by which unawares he confesseth the very truth, and confirms what we have formerly concluded against him.

The Conclusion of this first part of the Answer to the first seven Sermons.

THus good Reader, *I have run over the seven first Sermons of Doctor* Crispe, *meaning to suspend a while my answer to the rest; supposing that this may suffice for the present, because the season will not beare those books that are of any big volume, and I hope it will satisfie any reasonable Christian that is not too much wedded to his will, or too deeply dyed with this dangerous and delightfull doctrine. Concerning which, I have clearly proved out of the Word of God; especially in answering the 6 and 7 Sermon, that they quite overthrow the Gospel of Jesus Christ, and teach another gospel than that which he and his Disciples taught.*

For first they offer Christ as a free gift to all sinners, as sinners, even Doctor *Crispe.* pag. 210, 211.

to all sinners without exception, *contrary to the plaine words of Christ himselfe, who sayd*; God so loved the world, that he gave his onely begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life: *where you may plainly see, he is given only to beleevers, and not to all in generall.*

Secondly, They flatly deny justification by faith, as if justification by faith could not stand with free grace, which absolutely proves their doctrine
Rom. 4. 16. *not Apostolicall; because the Apostle* Paul, *who spake most punctually, and evidently in this particular, said*, that it is of faith, that it might be of grace.

Therefore they are assuredly lyable to that Apostolicall curse, Gal. 1. 7, 8, 9. *Where he saith concerning such as troubled the Galatians with another gospel*: Though we, or an Angel from heaven preach any other gospel than that which we have preached, let him be accursed, *and he saith it over the second time*; If any man preach any other gospel than that ye have received, let him be accursed.

Let Mr *Lancaster* seriously consider this in the fear of God seeing he hath commended those whom the Apostle cursed, else the Apostles words will condemn him.

Wherefore you poore soules, that in the simplicity of your hearts, and out of a sincere love to Christ have hearkened unto this Doctor, or any other that preach the same doctrine; let me in the bowels of Christ Iesus beseech you, and by the tender mercies of God intreate you, as you tender your own soules health, and the honour of Christs Gospel, that you withdraw your ears and hearts from such delusions, and false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, as the Apostle speaks; and no marvell, for Satan himselfe is transformed into an angell of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousnesse, whose end shall be according to their works, 2 Cor. 11. *It is likely*
2 Cor. 11. 13, 14, 15. *they will tell you that we are those false Apostles that teach a false Gospel, such as those the Apostle complained of among the Galatians, as if we mingled the Law and Gospel together, and sought to be justified by our own works,*
See Doctor Abbot against Bishop *which we utterly disclaime, both in our preaching to the people, and writings against the Papists. And we can most justly challenge them for preaching*
Let them disclaim justification without faith; as we do justification without works, or we must disclaime them. *contrary to St.* Paul, *who condemnes the Jews (whom otherwise he dearly loved) for not seeking the law of righteousnesse by faith, but as it were by the works of the Law. Let them renounce the former part, as we renounce the latter, and we will give them the right hand of fellowship in this particular; or else we must renounce them, and pronounce them accursed also, by the Apostles words.*

Objection. *But you may perhaps think it impossible, that so worthy a man as Doctor* Crisp *should be so grossely mistaken, as to preach another Gospel.*

Answer. *I will tell you beloved, that a greater man than he hath been grossely*

mistaken,

mistaken, even that great Apostle Peter, *who not only for fear forswore his Master before his death, but afterward, when he had received a greater measure of the holy Ghost: as you may see, Gal.* 2. 11,12,13. When Peter was come to Antioch, Paul withstood him to the face, because he was to be blamed; for, before that certain came from James, he did eate with the Gentiles, but when they were come, he withdrew and separated himself, &c. and the other Jewes dissembled likewise (saith the Apostle) insomuch that Barnabas also was carried away with their dissimulation. *Whereby we see that* Peter *was in a grosse errour, dissembling thus as he did; and* Paul *though his junior, sticks not to tell him of it, and writes it down that he dissembled. Therefore I hope you will not blame me, if now and then I have been something bold to blame the Doctor, when the cause required it. And if* Barnabas *was led away with* Peters *dissimulation; no marvell if some Barnabasses, some sons of consolation be likewise led away with the Doctors errors, whom I shall be right glad to reduce from the errour of their wayes, that they may prove indeed true Barnabasses unto others.*

No doubt but Peter did it with a good intent, lest hee should offend the Jewes.

But you will further say, Is it possible, that those that have comforted so many, and stood so much for Christ, and his grace, that these should be so missed? *Objection.*

First, I know that God can bring good out of evill, and cure an impostume by the stroke of an enemy. But have they not comforted many that were never humbled? I am sure they have made many sad whom they should not have made sad, and hardned others in their sins whom they should have humbled, and have dawbed with untempered morter, *as I have formerly proved out of Ezek.* 13.10,11.17.18.20.22. *Answ.*

We read also how that *Tertullian* did *Montanize* towards his latter end. See Sermon 6. pag. 159.

Secondly, I say that no man is infallible, when as the great Apostle was so overseen as to Iudaize, when as he of all other had seen the vision of that sheet, which shewed him that God put no difference between Iew and Gentile: Acts 10. *You may likewise object, that I may erre as well as another, I acknowledge it, and therefore do desire onely this; that you would read my answer with indifferency, without prejudice or partiality, as the Doctor himselfe often desired, and let me stand or fall, according to the pure, impartiall word of God. And let me intreat you to try your comforts by the Word of God also, which is the true touchstone,* If they speake not according to that, it is because there is no light in them, Isa 8. 20. *A soare may be too soon skinned over, and fester dangerously within, without being discerned for the present, their comforts are too sudden to be sound.*

As there bee counterfeit stones and diamonds which none but skilful Lapidaries can discern, so counterfeit cōforts hardly discerned.

But you may say, they preach nothing but Christ crucified, *and* desire to know nothing but Christ, *as the Apostle did.* *Objection.*

I have already declared, that they differ much from that blessed Apostle. And you have heard of many, that have stood much in appearance for Iesus Christ, so that they would bow and do homage to the very sound and syllable of his name, *and yet none more enemie unto* Christ *than they, being the very limbs of* Antichrist; *wherefore those that most pretend Christ, are not alwayes the best Christians.* Many shall come to Christ in that day, and say, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils; and then I will professe unto them, I never knew you, depart from me ye that work iniquity, *Matth.* 7. 22, 23. *Marke, they cast out Devils in Christs name, and yet he never knew them, yea he will not owne them. And thereupon he concludes, that* he only is a wise man, and builds upon the rock, who hears Christs sayings, and doth them, vers. 24, 25. *By which you may know, that he that presseth to the practise of the Word of Christ,* he preacheth Christ, *he sets up Christ, though he do not directly name Christ, or though his Text be not literally of Christ; even as a man may have no other subject of his Sermon but Christ, and yet betray Christ. Wherefore I say as I sayd before, Satan is subtill, and* many false Prophets are gone out into the world, *therefore* try the spirits whether they be of God or no. *Remember our Saviours words,* Be ye wise as Serpents, but innocent as Doves. Consider what I have sayd, and the Lord Iesus give you understanding in all things, 2 *Tim.* 2. 7.

Ans. If Christ himselfe were on earth and did preach that sermon which he did on the mount, *Matt.* 5 6 and 7 chap. he would I dare say have beene counted a legall Preacher of these men. For first of all he blesseth the poore in spirit, and those that mourn, *ch.* 5. *v.* 3, 4. then he saith, whosoever breaks one of these least Commandements and teaches men so, shall be least in the kingdom of heaven, *ver.* 19. Then hee expounds some Commandments of the Law, 1 *Iohn* 4. 1. *Matth.* 10. 16.

Here let me adde the Rythme which is put to the latter end of his Book, with an Answer thereunto.

If Christ thou know, it will suffice,
though else thou knowest nought:
If Christ be hid, thou art not wise,
though all else thou be taught.

Answer.

If that a feigned Christ thou know'st
in stead of Gods deare Sonne:
How confident so 'ere thou show'st,
th' art utterly undone.

FINIS.

Babylons Beautie:

OR THE ROMISH-CATHOLICKS SWEET-HEART.

Containing a most lively and lovely Description of *Romes* Cardinall Vertues and rarest Endowments, with her Apostolicall Benedictions on Kings and Kingdomes, under her tyrannicall Subjection; briefly and bravely depainted, in their Native-splendour.

A worke most seasonably composed for the revived eternall shame of all the mad-Maintainers and Idolizers of *Romes* great *Diana*, so cried-up and fought for, now a daies, by Papists, Atheists, and formall Malignant Protestants.

By *John Vicars*.

REVEL. 17. 2,3,4.

And I saw a Woman sit upon a scarlet coloured Beast, full of names of Blasphemie. And the Woman was arayed in purple and scarlet, and decked with gold and precious-stones and pearles. With whom the Kings of the Earth had committed fornication, and the Inhabitants of the Earth had been drunke with the wine of her fornication.

April 30th. *Imprimatur*: James Cranford.

London, Printed by *G. M.* for *Ralph Rounthwait*. M.DC.XLIV.